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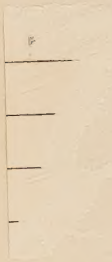

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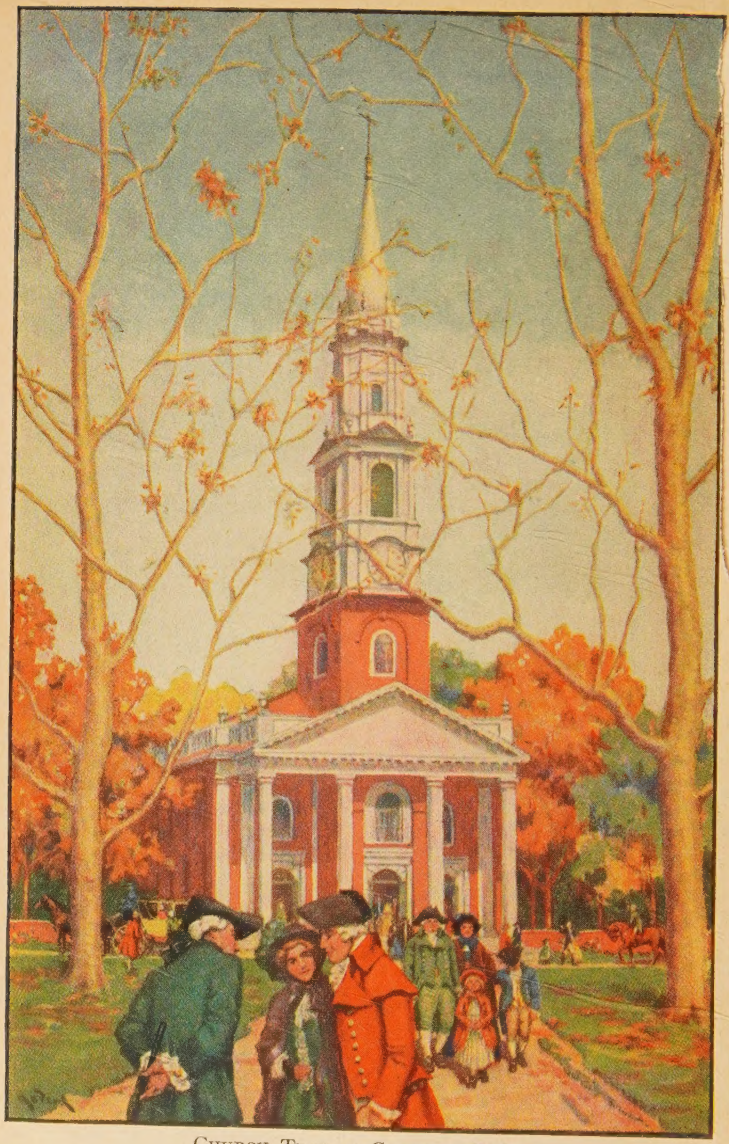

CHURCH TIME IN COLONIAL DAYS

Frontispiece

HALLECK'S AMERICAN HISTORY SERIES

FOUNDERS OF OUR NATION

BY

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HALLECK AND FRANTZ, FOUNDERS OF OUR NATION

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PREFACE

This book is the story of our country from its discovery to the Revolution. Important and interesting events are suitably grouped in chapters, and in the main are arranged in the order of their occurrence. The child follows the interesting path that shows (1) the way by which we came from the Old World and (2) how we progressed in the New World until we were ready to become independent. At the end of this path, the child should be able to tell in a connected way what he has learned.

The purpose of this book is to provide for young pupils a simple, interesting, and adequate first textbook in American history. The "Report of the Committee of Eight," in its outline for the Fourth Grade, has marked out the general direction of the path, but the authors have made independent use of what they have gathered from their own experience.

In the selection of material and its treatment, the authors have been guided by two principles: simplicity and concreteness. From the great mass of historical data, they have selected facts that are within the comprehension of children. Since a child is more interested

in what people do than in what they think, the authors have stressed the social rather than the political aspects of our history. They have made use of the vivid, dramatic incidents and anecdotes that will help the child to see our past history as a moving picture of stirring events.

Much of the material in this book clusters around certain heroes that figured in our history during various epochs. The attempt has been made to emphasize the ideals that these heroes represent — patriotism, courage, loyalty, unselfishness, and nobility of character.

Teaching experience has shown the authors that it is almost impossible to find language too simple for the average child. They have therefore taken especial pains to use words within the vocabulary of children about ten years old. The material has been presented in sentences short and direct enough for these children to follow.

Under the heading *Things to Do*, at the end of each chapter, there will be found problems that help the pupil to review in a thoughtful way. References to books for teachers and to other books suitable for children have been appended to each chapter. The time of this first study of American History is not too early for the child to acquire the habit of seeking more information outside the textbook.

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A Modern Map of Lands Known in 1490

CAMELS USED IN TRADE WITH THE EAST

CHAPTER I

HOW AMERICAN HISTORY BEGINS IN THE OLD WORLD

THE story of our country does not begin in America, but in the Old World. This may seem strange to you. Once upon a time our country had never even been heard of by any white man. Look at the map of the world shown at the top of the opposite page. It was drawn less than five hundred years ago. You will see Europe, Asia, and Africa on it, but no America. The mapmaker drew on his map all the countries of which he and other Europeans had heard. He left America off because neither he nor any one else in Europe knew there was such a land. As the map shows, he was not very certain about the shape of any of the continents. When this map was drawn, few people in Europe had

ever traveled across Asia, and no one had ever sailed south and east beyond the tip end of Africa.

How Europe Got Spices from the East

The next time you taste anything flavored with pepper, cloves, or cinnamon, remember the part which spices played in changing the map of the world, and its history. The story of how men of Europe found out more about the world and how they discovered America really begins with spices.

Spice trees grow in the Far East on islands off the southeastern coast of Asia. In early times spices were carried across Asia on the backs of horses and camels. We read in the Bible that Joseph was sold by his brothers to a party of merchants who were on their way to Egypt. Their camels were laden with spices to be sold there. The merchants took Joseph with them to Egypt.

There was a time when the people of Europe did not have spices. Their food was chiefly bread, meat, and fish, poorly cooked and without any seasoning except salt. Nobody had refrigerators or iceboxes then, and so sometimes the meat and fish were a little spoiled. The only way that meat could be kept was by salting it. Then, about eight hundred years ago, spices began to find their way into Europe. This is how it happened.

During the eleventh, twelfth, and thirteenth centuries (1095–1244), Palestine (păl′es-tīn), the Holy Land, was held by Turks and Arabs (ăr′abz), who were not Christians. Christian armies of Europe went to the Holy Land and fought to win, and then to defend, the tomb of Christ. These wars were called "Crusades," or Wars of the Cross, and the Christian warriors were called Crusaders. The Crusaders captured the Holy Land and ruled it for many years, but finally lost it (1187), and could not win it back.

A Crusader
The cross was the badge of the Christian warrior.

The Arabs and some of the other peoples of Asia lived better than the Europeans. The European warrior in the Holy Land saw men and women dressed in red, green, and yellow silks. He noticed that the floors of houses were covered with beautiful soft rugs. What pleased him more than anything else was the food in the Holy Land. Never had he tasted in Europe such food as he sometimes ate in the land of his foes. Meat and fish were seasoned with pepper, cloves, and other spices. Drinks were flavored with nutmeg, cinnamon, and ginger. A man who ate and drank such delicious things could never

again be satisfied with the tasteless food of Europe. Some of the Crusaders, when they went home, took spices to their families and friends.

All Europe began to want cloves and nutmegs and pepper. A piece of stale fish or badly cooked meat could be made to taste better if it was sprinkled with spice. Trade begins when people want things.

Europe Begins to Trade with the East

Ven'ice and Genoa (jĕn'ō-a) are two seaports in northern Italy. Merchants in those places began to send ships to the seaports of the eastern Mediterranean Sea to buy spices and other products of Asia or "the East." Goods from China, the Spice Islands, India, Persia, and Arabia were carried on the backs of horses and camels across Asia to those eastern ports. Sometimes there were several hundred men and animals in one train, or *caravan*, as it was called.

When the Eastern treasures arrived in Europe, people were very glad to buy them. Before long, wealthy Europeans were wearing bright Chinese silks embroidered with gold flowers and birds. Their bare floors and walls were covered with bright rugs from Persia. Pearls, rubies, diamonds and sapphires, ivory, sweet perfumes, gold bracelets, gold cups — all came from the wonderful East. Food tasted better eaten off china plates, made (as the name shows) in China.

For a long time honey had been the only kind of sweetening Europeans knew. The traders brought from China a new kind of sweetening, sugar. But sugar, carried all the way from China, was most expensive. If you had lived in Europe at that time, you would have been as pleased then to get a small piece of sugar as you are now to receive a pound box of candy. Think how eager the small boys and girls must have been to taste the new foods from the East: dried figs, dates and raisins, almonds, and walnuts. They learned also that their new red coats were dyed with brazil wood from the far-away East and that their yellow caps were tinted with saffron which had traveled thousands of miles across deserts, mountains, and seas.

Of all the things brought to Europe, spices were most wanted. Some were really worth their weight in gold. Spice was so precious that at the dinner table the seat nearest the spice box was the seat of honor. If Europeans had been allowed to have only one thing from the East, they would have asked for spices. We shall soon see (in Chapter II) how spices led to the finding of America.

Young Marco Polo

What the people of Europe learned about Asia first came from sailors. A sailor who had visited strange lands would tell his neighbors what he had seen. Such

exciting stories he could tell of cities where the houses were roofed with gold, and where everybody wore silk clothes embroidered with gold and jewels! Sometimes he added tales of terrible fish as large as a ship, or of people who hopped about like grasshoppers.

What Some People Thought Might Happen at Sea

Now and then travelers went from Europe to China. The most famous of these travelers was Marco Polo, who was born in Venice about 1254. Venice then was one of the richest and most important seaports in Europe. Her harbor was always crowded with ships. Some were filled with furs from northern Europe; some, with wool and tin from England; and some, with wine and oil from France. These ships would exchange their cargoes for Eastern spices, silk, ivory, carpets, dyewood, pearls, rubies, and other precious stones to

be taken to England, France, Russia, and other countries of Europe.

Let us imagine ourselves to be in Venice in the year 1268, more than six hundred and fifty years ago. We might see a boy of fourteen sitting on a wharf. He would be watching the sailors unload a ship that had just come from the far-off East. He would amuse himself trying to guess what treasures were in the coarse brown bundles that the sailors carried past him. He would know by the smell that certain baskets held spices. The long, slim packages were bales of silk or muslin. Sometimes, perhaps, the boy would see the color of gold shining through the coarse sacking.

We should probably hear the boy ask the sailors questions about the countries from which they had just come. He was more curious about the East than most boys. Eight years before, his father and his uncle, Nicolo (nē′ko-lo) and Maffeo (maf-fā′o) Polo, had left on a trading voyage to the East. They had not yet returned. So Marco Polo, the boy, wondered about the strange lands in which he imagined them to be living. He wondered, too, if he would ever see them again.

The Polos Go to the East

The following year, to the great surprise of everybody, Marco's father and uncle did come back. They told stories about their travels, more remarkable than any

young Marco had ever heard from the sailors on the wharves. Nicolo and Maffeo had traveled across Asia all the way to China. Most important of all was their visit to the Great Khan (kän), or emperor. The Great Khan of China was a richer and far more powerful ruler than any in Europe. His empire stretched from the Black Sea and the Persian Gulf across Asia to the Pacific Ocean. His capital was Cam′bulac, now called Peking′, in China. When the Polos left China they promised the Khan that they would return. It took them three years to go from China to Venice.

After two years at home, the Polos started again for the East. They took with them Marco, who was then seventeen years old. How his young friends must have envied him when they saw him sail away!

On their way across Asia to China, the Polos sometimes rode on camels, sometimes on horses or donkeys, sometimes in boats, and often they walked. Young Marco saw rich farms and vineyards, and fine cities with shining domes and towers. Caravan after caravan passed him, the horses and camels laden with spices and silk for Europe. After having traveled for three years and a half over hot plains, icy mountains, and bleak deserts, the Polos reached Peking. They soon became trusted members of the Khan's court and even went with his armies into war. The Khan took a

fancy to Marco Polo, made him an officer, and sent him on business to all parts of his empire. For three years Marco was governor of a large city.

THE POLOS ENTERING PEKING
From a drawing by an artist of the Middle Ages.

After the Polos had been away from home for twenty-one years, they were very homesick. The Khan refused to let them leave him. At last their chance came. A beautiful Chinese princess was to be sent to Persia to become the wife of the ruler. The Polos were selected to take her by sea from Peking in China to Persia. They were two years in getting to Persia, a trip which to-day takes about three weeks. The Polos left the princess in Persia and went on to Italy, arriving there a year later (1295).

The Polos Return to Venice

People did not believe that the three shabby travelers were the Polos. "The Polos died years ago," said their old neighbors. Certainly the sober-looking gentleman of forty did not look like the youth of seventeen. The two wrinkled, gray-bearded men were surely very different from the middle-aged men of twenty-four years before.

A few days later the Polos invited some of their friends to their house. The travelers then brought out three shabby coats and ripped open the seams. Out tumbled a glittering stream of diamonds, emeralds,

THE POLOS PROVE TO THEIR NEIGHBORS WHO THEY ARE

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rubies, and sapphires. The Polos had brought home their earnings in this way. Some people even then did not believe the Polos. They nicknamed the younger Polo "Marco Millions," because he was always talking about the millions of towns, the millions of ships, the millions of soldiers in the Khan's empire. The story goes that the boys of Venice used to beg Marco Polo to tell them about his travels just as he used to beg the sailors on the wharves for stories.

Marco Polo's Story of His Travels

Three years later Marco Polo was captured in a sea fight between the people of Venice and the people of Genoa. He was imprisoned in Genoa for a year. One of the other prisoners enjoyed Marco Polo's stories of his travels so much that he wrote them down.

The Book of Sir Marco Polo concerning the Kingdoms and Marvels of the East became the most talked-about book of the time. The people of Europe loved most the tales about Cathay′, as China was then called. The palace of its Great Khan, said Polo, was roofed with gold plate. The ceilings of the rooms of the palace also were of gold. Tables of pure gold were in many of the rooms. On special days the Khan wore a robe of gold cloth decorated with gleaming jewels. His nobles, in robes of cloth that looked like gold, stood around him.

The Khan's capital city was a busy center of trade. Marco Polo said that a thousand carriages and pack-horses loaded with raw silk entered the city every day. This silk was woven into fabrics, such as velvets and brocades. In fact, in all the cities Marco visited, silk and gold cloth and carpets of silk were manufactured. Silk was so plentiful and linen was so scarce that even beggars wore silk shirts.

The Khan was wise as well as rich. He had a very remarkable system for sending messages to any part of his empire. Foot messengers were stationed at villages three miles apart. They wore belts to which small bells were attached. The tinkling of a runner's bells in the distance warned the next messenger to be ready to go on instantly with the packet of mail.

Polo also told of a king's tomb he saw in Bur'ma, a country in southeastern Asia. It had two tall towers, one covered with gold an inch thick, the other with silver of the same thickness. Each tower was topped by a ball around which hung gold and silver bells.

Marco Polo's Book Makes People Travel

Marco Polo was the first to give the people of Europe real information about the East. For the first time they learned of the great size and wealth of China, with its mighty rivers, large cities, rich manufactures, and millions of people. He described Burma with its

golden pagodas, Japan with its pearls and golden-roofed palaces, and Siberia (sī-bē′rĭ-a) with its white bears. He told of the wild deserts, the high mountains, and the grassy plains which he crossed, and of the people who lived in these wild places.

The magical word "gold" appeared so often on the pages of Marco Polo's book that every one wanted to go to Cathay after it. Greater numbers of travelers went to the East each year. Trade increased rapidly. Marco Polo's book helped to bring about the discovery of America, as we shall see in the next chapter.

Things to Do

Name some of the foods that need spices — cloves, ginger, cinnamon, nutmeg, pepper.

Show how the Crusaders helped in the discovery of America.

Imagine yourself to be Marco Polo. Tell your classmates what you saw on your travels.

Why was Marco Polo's book important?

Some Books That Will Help You

Brooks, *Story of Marco Polo.*

Foote and Skinner, *Explorers and Founders of America,* 18–23.

Halleck and Frantz, *Our Nation's Heritage,* 247–251.

References for Teachers. — Munro, *The Middle Ages;* Thorndike, *Medieval Europe;* Byrne, *Messer Marco Polo* (fiction); Seignobos, *History of Medieval and of Modern Civilization.*

COLUMBUS EXPLAINING HIS IDEAS TO THE LEARNED MEN OF SPAIN

YOUNG CHRISTOPHER COLUMBUS

CHAPTER II

HOW THE NEW WORLD WAS DISCOVERED

BY the fifteenth century, the people of Europe had reached the point where they could hardly do without spices for their food. But the long caravan journey made spices very expensive. Also it began to look as if the Europeans might not get any spices at all because of the Turks. In 1453 the Turks captured Constantino'ple, a port where merchants of Venice and Genoa bought spices and other Eastern products. The Turks would not let Europeans land there without paying a very high toll, or tax. So the people of Europe began to look for a new and cheaper way of getting spices. They wondered if they could not go by water all the way around Africa to the Spice Islands.

Fifteenth-Century Ships

To-day we consider an ocean voyage a great treat. We travel to Europe or to China on steamers that are like hotels. Our rooms on shipboard are as comfortable and our meals as good as those at home. If we had lived in the fifteenth century, we should not have taken a water trip for pleasure. A long voyage then was not only unpleasant, but also dangerous.

Most ships of that time were small, clumsy, and often leaky. Being light and unsteady, they pitched about badly and made passengers seasick. Drinking water had to be carried in barrels. Besides getting very stale, it was often full of germs. Sometimes a whole crew would die of typhoid fever, which was caused by drinking the bad water. Food on a fifteenth-century ship was mostly salted meat, dried fish, and biscuits which got moldy from the dampness. People then did not know how to can food. Fresh vegetables and fruits were not seen on a ship's table after the first few days out from land.

Ships in those times were moved by the wind as it blew against the sails of the ship. To-day steamships, burning coal or oil, cross the Atlantic Ocean in from five to ten days. In the fifteenth century the voyage merely from London to Venice took several weeks. Sometimes a ship waited in port for days for a wind to

blow it home. When the Polos returned from China by sea, they were held up in ports of southeastern Asia for weeks at a time to escape bad winds which might have wrecked the ship.

There was only one thing that the sailors feared more than fierce winds. That was a calm. A ship would sometimes find itself at a place in the ocean where no wind was blowing. In some parts of the ocean a calm may last for many days or weeks. On a sailing ship that was *becalmed*, food and water sometimes gave out.

Fifteenth-Century Geography

People in the fifteenth century knew little about the world. Most of them believed that the earth was flat. They wondered if ships sailing westward across the Atlantic would not fall off when they came to the edge of the earth. Even some of the wise men who believed that the earth is round said that if a ship should sail down the watery slope, it could never climb up again. They said it would be like sailing up a mountain. People imagined that the water at the equator must be boiling hot. How could ships go through it? Some maps of the time picture the unknown seas and lands as the home of terrible monsters with long scaly bodies and cruel wide jaws that send out flames. The far-off and unvisited parts of the world were thought of

with fear. People of the fifteenth century, looking out upon the great Atlantic Ocean, called it the "Sea of Darkness."

Even as late as the year after the discovery of America, a German wrote a book called the *Ship of Fools*. In it he said: "A wise man should stay at home; or, if he finds himself by chance at sea, make for the shore as quickly as possible. The Land of Gold is far off, and you are more likely to be drowned than to reach it."

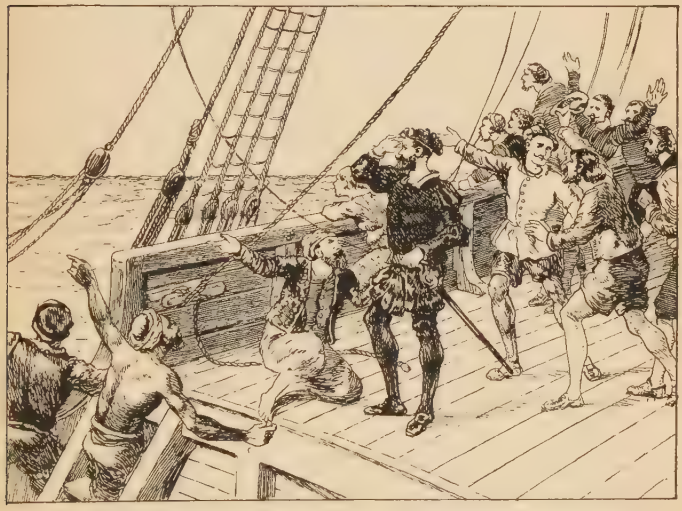
Portugal Searches for a New Route to the East

For hundreds and hundreds of years the Mediterranean Sea had been the great trading waterway of Europe. The countries bordering on this sea were the first in Europe to become civilized and to carry on trade with eastern Asia. In looking for a new waterway to the East, Europeans had to leave this sea and turn toward the yet unknown Atlantic Ocean.

It is not strange that Portugal was the first country to start the ball of discovery rolling. The Atlantic Ocean washes her shores, and it seemed to invite Portuguese sailors to come and explore it. Prince Henry of Portugal wanted his country to be the first to find a new way to China and "the Indies," which meant India and the lands and islands farther east. He invited pilots, map makers, sea captains, and learned

men to his court to teach others what they knew about geography and sailing a ship. Prince Henry's court really became a school for explorers and sailors.

Prince Henry said that the way to reach the East was by sailing southward and then eastward around Africa. But nobody knew then how long the African coastline is. Prince Henry sent out ship after ship, each with orders to go as far south as possible. The



Vasco da Gama and His Crew Sight Land in India

captains were to bring back news of everything they saw. Prince Henry died in 1460, but his work went on. Thirty-eight years later (1498) Vasco da Gama (väs′kō dä gä′mä) made the first voyage around Africa to India.

He brought back to Portugal a cargo of cinnamon, cloves, ginger, nutmegs, and pepper, and fine stones, such as rubies and emeralds. By this time, though, Columbus had discovered America (1492).

Young Christopher Columbus

Venice, you remember, was the home of Marco Polo. On the other side of Italy, across from Venice, lies Genoa. Like Venice, Genoa was a busy seaport. Its harbor was always filled with ships, bringing goods from all parts of the world. Genoa also was the home of a great man — a man even more famous than Marco Polo — Christopher Columbus.

If we had happened to wander down a certain narrow street in Genoa about the year 1461, we might have seen, coming out of one of the tall houses, a yellow-haired, blue-eyed boy of ten. If we had followed him, we should have been led down to the sea. He used to stand on the wharf and watch the ships glide into the harbor.

No wonder the boy, Christopher Columbus, stared so long at the ships. They were very beautiful with their tall masts and square sails, decorated with bright pictures in red, green, blue, yellow, and gold. Some sails bore a red cross; others, a gold crown or a green dragon. The gold paint used in the decorations glistened in the sunlight as the ship slid gently into port.

When Christopher Columbus was not dreaming on the wharf, he was probably in school. His father, a wool weaver, tried to teach him the trade of wool weaving. But Christopher, with his mind full of seas and ships and strange lands, spent much of his time talking to a famous maker of sea charts. When he was fourteen, he gave up wool weaving and went to sea for the first time. From that time on, he made many voyages in trading vessels to ports along the Mediterranean Sea.

In 1476 Columbus was on a ship of a Genoese fleet bound for Lisbon, a seaport of Portugal. The fleet was attacked by pirates, and only two ships escaped. Columbus was in one of them. His ship at last arrived in Lisbon, where he decided to remain. He probably made a living there by drawing maps and charts, while he was learning much about sailing and geography. We have seen (pp. 18–19) that Portugal at that time was about the best country in Europe for a sailor, thanks to Prince Henry.

The Great Plan of Columbus

The most important thing Columbus did in Portugal was to get married. One of Prince Henry's captains was named Perestrel'lo. He had headed many voyages, and Prince Henry had made him governor of Madeira (ma-dē'ra), an island off the northwest coast

of Africa. Perestrello had died some years before the arrival of Columbus in Portugal. Columbus married Perestrello's daughter, Felipa (fā-lē′pä). He must have spent hours studying the notes, maps, and charts made by Felipa's father, and he must have learned much from them. He also liked to talk with old sailors about their voyages. They told him of finding pieces of strange wood on the coast of Madeira. Once, they said, the bodies of two strange-looking men had been washed up on the shore. The men were broad-faced and had straight black hair. Sailors guessed that there were unknown lands near by.

One of the books that Columbus read again and again was Marco Polo's story of the riches and wonders of the East. Marco Polo said a great ocean lay east of China. Columbus, like many thinking men of his day, believed that the earth is round. A great idea began to form in his mind. He probably reasoned this way: "Since the earth is round, the ocean which touches the coast of China is none other than the Atlantic which washes the shores of Europe. Therefore I can reach China and the Indies by sailing westward across the Atlantic."

The idea of sailing west to go to the East was correct. Columbus made one mistake, however. He thought that Asia was very much larger than it is, and therefore that China was much nearer to western Europe

than it is. He could not know that great continents, the Americas, and a greater ocean, the Pacific, lay between the Atlantic Ocean and China.

How Christopher Columbus Got His Ships

Christopher Columbus had his wonderful idea. But an idea is not worth much unless you can put it to work. Columbus needed ships and men. Where was he to find them? He was too poor to buy ships and to pay sailors. An ordinary ship owner would not lend his vessels to be swallowed by sea monsters or to be lost in the "Sea of Darkness." Sailors were not willing to embark on a voyage with a crazy man who said he would reach China and the Indies by sailing west!

Columbus saw that his only hope was to get help from a king. Several kings of Europe were trying to find a new way to the Indies. Columbus knew also that the chance of discovering new land might tempt a king to send him out on a voyage of discovery.

Columbus went first to King John of Portugal. The wise men of John's court told their king not to waste money on so wild a scheme. Such a way to the Indies was impossible, they said.

Columbus therefore went to Spain (1486). By the help of friends, he was given a chance to explain his idea to Queen Isabella. She believed in him and promised to help him later. Spain was having serious trouble at

that time. The Spaniards were trying to drive out the Moors, a people from northern Africa who held part of Spain. In the meantime, Columbus was to be taken care of. A note in the account books of Spain reads: "May 5, 1487 — given this day 3000 maravedis to Christopher Columbus, a stranger." This sum of money, equal to $18 in gold, would then provide food, clothing, and shelter for a longer time than $200 would nowadays.

For five years Columbus waited impatiently and followed the rulers of Spain from one city to another; but they kept putting him off. The Spanish courtiers got used to seeing him around and laughed at him as he passed. At last Columbus made up his mind to ask help from the king of France.

On his way to leave Spain he stopped at the convent of La Rabida (lä rä-bē′thä), near Palos (pä′lōs). His little son Diego (dyā′gō) was with him. While they stood talking with the porter, the prior, or head of the convent, was attracted by the stranger's foreign voice. Men from Italy did not often visit the lonely convent, and so Columbus and the little boy were invited to stay several days

The prior listened with interest to the plans of Columbus. He feared that Spain was going to lose her chance of gaining fame and gold. He sent a messenger at once to Isabella, begging her to call Columbus back

to the court. After a time a message from the queen commanded Columbus to return.

On January 1, 1492, the last Moors were driven from Spain. There was rejoicing all over the country. The happiest person must have been Christopher Columbus. There was now no excuse for Spain's waiting any longer to help him. He again laid his case before Ferdinand and Isabella; but they said he wanted too much honor and too large a share of the profits from his voyage.

Angry and disappointed, Columbus decided that he would waste no more time in Spain. He would try to get aid from the French king. He started away on his mule, but had gone only a few miles when he was

A Messenger from Queen Isabella Commands Columbus to Return
From a painting by A. G. Heaton.

called back by a messenger from the queen. She now at last promised him all he asked. He was soon to take the first step towards making his dream come true.

Preparations for the Voyage

The king and queen of Spain agreed to provide Columbus with three ships and their crews. Getting the ships was much easier than collecting the crews. Many sailors were afraid of so strange a voyage. Some men were offered freedom from prison if they would serve on the ships. Among the eighty-eight men who formed the three crews there were many who were not the best kind of sailors to start with on a voyage over unknown waters.

On August 2, 1492, everything was ready. The three ships waited in the harbor of Palos. The largest, the *Santa Maria* (sän′tä mä-rē′ä), was the flagship of Columbus. It was about ninety feet long and twenty feet wide. It had three masts and was of about one hundred tons burden. This means that the ship and its load together would weigh about one hundred tons. Few of the passenger steamers between New York and Europe are to-day as small as nine thousand tons burden. Our largest steamers are over fifty thousand tons. Most of us would hesitate to sail across the Atlantic in a ship one-ninetieth as large as our smallest passenger ocean steamers. The other two ships

lent to Columbus were still smaller. The *Pinta* (pēn′tä) was of only fifty tons burden, and the *Niña* (nēn′yä), only forty tons.

THE *SANTA MARIA*, THE FLAGSHIP OF COLUMBUS

Before sunrise on August 3, 1492, the sailors and citizens of Palos went to church to pray for the success of the voyage. The sailors must have felt like men who are about to die. At sunrise, the three ships pulled up their anchors. A fresh breeze blew them out to sea, and Columbus turned his face westward. Now he would prove to the world that he was right—that Cathay and the Indies lay on the other side of the Atlantic Ocean.

The First Voyage of Columbus

The ships had been at sea only three days when trouble began. The rudder of the *Pinta* broke loose and was carried away by the waves. Losing a rudder was something to worry about, because the rudder steers the ship. It was lucky that the Canary Islands were only three days' voyage away.

Making a new rudder for the *Pinta* and changing the rigging of the *Niña* took much longer than Columbus expected. Perhaps the work lagged because the sailors were not eager to set out again. It was September 6 when the three ships left the Canaries. The land faded out of sight behind. The wide, unknown ocean lay ahead. The three little ships were like specks upon it. Many of the sailors began to weep and to beg Columbus to take them back home.

Columbus expected to reach land after 2000 miles. He kept a journal or story of the voyage from day to day. He mentions the birds that were seen. "A sure sign that land is near," he told the sailors. They saw seaweed. "Another sure sign of land," he said. Day after day passed, but no land came in sight. Though the ships now had gone far beyond the 2000 miles, Columbus bravely sailed on.

The men were growing restless and frightened. They grumbled and wondered if they ought not to throw

Columbus into the sea and then turn the ships towards home. Columbus must have had troubles enough; but he scolded his men, cheered them, and laughed with them.

On Thursday, October 11, the sailors saw a green branch and a reed in the sea. Then two carved sticks and some grasses that grow on land floated by. A little branch full of dog roses, bobbing around on the water, made the sailors cry out with joy. Land must be close by, they thought. Columbus offered a silk coat to the sailor who should spy land first.

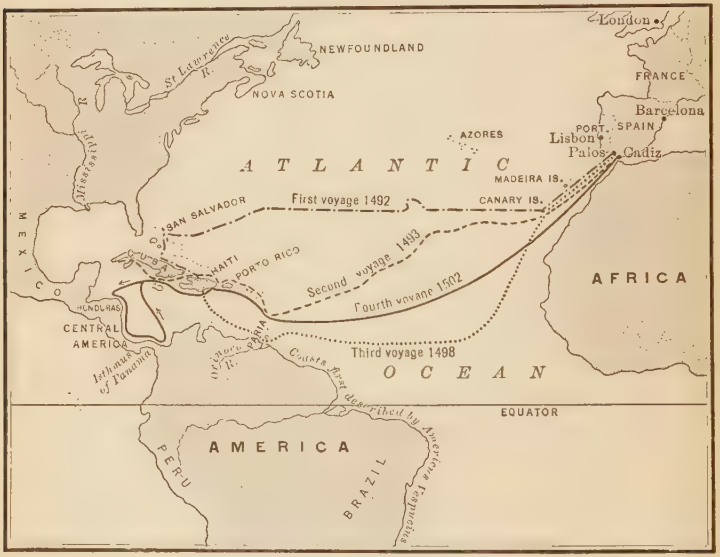
There was little sleeping that night. At ten o'clock Columbus noticed a light ahead. It seemed to be waved up and down.

The daybreak of October 12, 1492, came at last. The sailors gave a shout. Not far off rose the green trees of an island. Neither Columbus nor his men knew that they were looking upon an island entirely unknown to Europeans. Nor could they guess that beyond the island lay an unknown continent more than twice as large as Europe.

The New Land

Columbus put his red coat on over his armor. Then he and some of his men got into a small lifeboat and rowed to the shore. Columbus carried the banner of Spain, while two of his men each bore square flags,

one for Ferdinand, the other for Isabella. As the boat neared the shore, a few naked red men ran and hid in the bushes. Columbus and his followers knelt on the shore and thanked God for his care of them all. Then



THE FOUR VOYAGES OF COLUMBUS

Columbus took the island in the name of Spain and called it San Salvador' or "Holy Savior."

The red men crept out of their hiding places. They fell on their knees before the white men and pointed upward. They thought these strangers had fallen from the sky. Columbus held out his sword to them to see if they knew how to use it. The red men grasped

it by the blade and cut themselves. They were like children and were delighted with the glass beads, red caps, and little toys that Columbus gave them. The sailors touched some gold rings which the natives wore. Columbus wanted to know where the gold could be found. The natives pointed to the south and said by signs that there was much gold there.

Columbus was certain that he had landed on an island off the coast of southeastern Asia, — one of the Indies. He therefore called the people "Indians."

Columbus set out to find the mainland, which he thought would be part of the empire of the Great Khan of China. There he, like Marco Polo, would get spices, silks, and gold. Taking a few Indians as guides, Columbus and his ships sailed on and explored Cuba, Haiti (hā′tĭ), and other islands which he called the Indies and which we now know as the West Indies.

He was so charmed with the green valleys, the wide rivers, the cotton plants, and the flowers of Haiti that he called it Española (es-pä-nyō′lä), or "Little Spain." "The songs of birds are so pleasant," he wrote, "that it seems as if a man could never wish to leave the place. Parrots rise in flocks so dense as to hide the sun."

The Indian guides ran through the villages of Haiti, crying, "Come see the man from the sky!" The Indians would touch the white men to see if they were real. A great chief of the island received Columbus

kindly and offered him fruits, ornaments, and a hut to live in. Columbus, however, was in a hurry to find the land of gold. He started again on his search.

Columbus Loses a Ship

On Christmas Eve, everything was going well aboard the *Santa Maria*. The ship was sailing along the coast, and no danger seemed near. Columbus thought he would try to get some sleep. When he was out of sight, the sailor at the helm, feeling sleepy, called a boy to steer. The boy felt the rudder catch. He cried out. Columbus hurried up and discovered that the ship had run upon a sandy reef. The sailors on the *Santa Maria* climbed into the lifeboats and rowed out to the *Niña*. In a short time the *Santa Maria* was only a wreck.

The *Pinta* had deserted Columbus a month before. The *Niña* alone could not carry the whole crew of the *Santa Maria* back to Spain. Columbus decided to leave some of the men at Española and return for them later. He thought that in the meantime the men could search for gold and have a ton or so of it ready when he saw them again. He provided them with bread, wine, seeds for crops, and a small boat.

The day before Columbus started back to Spain, he had a banquet with an Indian chief. The chief took off his crown and placed it upon the white man's head.

Columbus hung around the Indian's neck some beautiful yellow beads and put around his shoulders his own scarlet cloak. The chief wore, besides the beads and

THE INDIAN CHIEF IN NEW CLOTHES

cloak, a shirt and a pair of gloves which Columbus had given him some time before. The Indian was delighted with his presents.

As Columbus sailed away, those left behind waved a sad good-by from the shore of Española. They were never to see their homes again.

Columbus Returns to Spain

On March 15, 1493, after a rough voyage, the *Niña* sailed slowly into the harbor of Palos. The townspeople shut their shops and rushed to welcome Columbus and their long-lost neighbors. Columbus rode through the country to Barcelona to meet the king and the queen. In all the towns along the way people crowded into the streets, at the windows, and on the roofs to catch a glimpse of this great man. Just a few months before, many of these same people had made fun of him.

The king and queen had a throne placed in the street under a shining golden canopy. A troop of soldiers in glittering armor and mounted on horses met Columbus at the gates of the city. Six Indians, decked in paint and feathers, formed part of the procession. The sailors carried plants and stuffed birds and animals which had been found in Española. One thing that astonished the crowds was a lizard five feet long. Columbus came riding on a horse. He was followed by men bearing a few golden belts, lumps of gold, and gold dust.

Other Voyages of Columbus

The king and queen listened eagerly to the story of Columbus. They offered to give him more ships for

COLUMBUS TELLING FERDINAND AND ISABELLA ABOUT THE NEW WORLD

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another trip of discovery. Both they and Columbus believed that he had been near the lands of gold and spices.

On his second voyage, in 1493, Columbus had seventeen ships carrying 1500 men. There was no trouble this time in getting sailors. Thousands of men wanted to go to this wonderful land where gold could be picked up on the seashore. Columbus took, also, horses, mules, goats, sheep, and pigs. He had not noticed any of these animals in the lands he had visited. He carried seeds of melons, oranges, and lemons, as well as vines and sugar canes.

As the ships drew near the colony of Española, none of the forty colonists ran out on the shore to cheer the returning leader and friends. Columbus knew that something was wrong. The Spanish fort on Española was only a heap of black ruins. There was no sign of the colonists who had been left there a few months before. The Indians told Columbus that his men had been killed in a fight with some Indians from another island.

Columbus had his men start building a town to be named Isabella. In the meantime he explored Española and the islands near it for gold. In one village he saw some Indians smoking tobacco, the first he had ever seen. Little gold rewarded his explorations. Many of his men fell sick of fever in the hot, damp land, where mosquitoes hovered in clouds.

On his third voyage (1498), Columbus touched the northern coast of South America on his way to Española. While Columbus was away, trouble was brewing for him in Spain. Some of the Spanish were angry with him because he had brought home no spices nor riches. Da Gama had just returned from India with his ship-load of treasures for Portugal (pp. 19–20). It was time, thought the Spanish, that Columbus was doing the same for them. When the sons of Columbus were seen walking along the street, people shouted at them: "There go the sons of the Admiral of Mosquito Land!"

Some enemies of Columbus told the king that Columbus was a cruel and unwise ruler. The king sent to Española a new governor, who put Columbus in chains and ordered him back to Spain. Even Isabella had tears in her eyes when Columbus fell at her feet and told her his story. The king and queen not only freed him, but promised him more ships.

On his fourth voyage Columbus for the first time touched the mainland of North America, at Honduras in Central America. He was trying to discover a way through to India, which he thought was near. Finding neither a strait nor any gold here, Columbus slowly made his way back to Española (1504) and then to Spain, a tired, sick old man.

Now that this new land had brought little gold, and no silks or spices, the Spanish quickly forgot Columbus. Crowds no longer followed him. Spain had promised to pay him a pension every year, but the money did not come very regularly. Some of the letters of Columbus, written in his old age, tell us that he often did not have enough to eat. Columbus died on May 20, 1506, a heart-broken man. Spain did not even notice his death. He had been forgotten by all but a few friends. All the lands he had found were still supposed to be poor parts of Asia. Neither he nor Spain knew then that he had really found a great New World hundreds of times larger than Spain.

How America Received Its Name

You may ask, "Why is not our country now called Columbia instead of America?" America got its name in a curious way.

Columbus, during his third voyage in 1498, wrote to the king and queen of Spain that he had found pearls at a place he called Paria (pä′rē-ä). Many men in Spain then wanted to go to Paria after pearls. One of them was an Italian named Americus Vespucius (ves-pū′shĭ-us). In 1499 he joined one of the expeditions to the pearl country and sailed many miles along the north coast of South America. In a letter he said his company brought back to the Spanish queen fourteen large pearls. These gems had been bought from the Indians with looking glasses and brass plates.

On another voyage, which he made for Portugal (in 1501), Americus Vespucius sailed many miles along the east coast of South America. The land he saw was farther east and much farther south than the lands seen by Columbus. The coast he followed was so long that it was surely the coast of a continent. In a letter to a friend in Italy, Americus described this land and called it the "New World." This friend had the letter published. A German college professor, who read it, thought that Americus had discovered this new continent. He said that it should be named "America"

in his honor. No one knew then that the new continent of Americus Vespucius and the "Indies" found by Columbus were parts of the same vast New World.

AMERICUS VESPUCIUS
From an old engraving.

On the maps of that time, the name America is written only on South America, the land described by Americus. Later, when South America and North America were found to be joined, the name America was given also to North America.

THINGS TO DO

Suppose that you had been a sailor in 1492, and suppose that Columbus had offered you work on the *Santa Maria*. Give him your reasons for *not* going on the voyage.

Collect pictures of sailing ships like the *Santa Maria*. If you can, make a model of a sailing ship.

Give a little play. Call it "Columbus before Ferdinand and Isabella."

Imagine yourself to be one of the sailors of Columbus. Tell your friends about the first voyage to America.

Trace on a globe the four voyages of Columbus.

How did America get its name?

Some Books That Will Help You

Brooks, *True Story of Christopher Columbus*.

Coffman, *Age of Discovery*, 38–57.

Tappan, *Old World Hero Stories*, chaps. XXX XXXV.

References for Teachers. — Young, F., *Christopher Columbus and the New World of His Discovery;* Fiske, *The Discovery of America;* Channing, *History of the United States*, vol. I.

INDIAN TEPEES

CHAPTER III

THE LAND AND THE PEOPLE FOUND BY COLUMBUS

LET us imagine that we are in an airplane. We are starting from Norfolk, Virginia, which is on the Atlantic coast, and we shall land in San Francisco, California, on the Pacific coast. As we look down from our airship, we shall get some idea of the geography of our country.

As we leave Norfolk, we see that the land for some distance is flat. Presently we notice hills, and as we go farther west the hills become mountains. These mountains, covered with green forests, gradually slope down toward the broad, low valley of the great Mississippi River. Westward beyond the valley the land begins to climb again, up, up to more mountain ranges — much higher than those in the east. The tops of

these western mountains are rocky and barren, and some are snow-covered the year round. Between mountain ranges there are some fertile valleys and some lonely white deserts. For miles and miles we see no signs of life. As we near the Pacific Ocean, we notice that the mountains drop down to a narrow flat plain along the coast.

In the time of Columbus, the mountains, the plains, and the valleys were there even as they are to-day. But what a difference there was in them! From our airplane, valleys and plains look to us like checkerboards. They are cut into cities, villages, farms, and sheep and cattle ranches. We may not see some cities clearly because of the thick clouds of smoke pouring from hundreds of factory chimneys. Even in the mountain lands we notice mining towns and lumber camps. We can trace hard white roads running like ribbons across the country, and shining railroad tracks crisscrossing the land. The rivers are dotted with steamboats and barges.

Had there been airplanes in the time of Columbus, the flier would have gazed down upon a very different-looking America. As he flew westward from the Atlantic coast, he would have seen the forests seeming to stretch on and on forever. He might have noticed the fine wreaths of blue wood smoke from the Indian fires, but he would have had to fly very low indeed to

see the tiny scattered villages of bark huts. When he reached the Mississippi, the forests would have

INDIAN LIFE IN THE EASTERN PART OF OUR COUNTRY

From a model in the Heye Foundation, New York. Notice the bark houses, the rock shelters in the cliff, the canoe, and the Indians at various kinds of work.

disappeared and given way to a great, flat, grass-covered plain. The flier might have noticed black spots on the green. A closer view would have shown that the spots were herds of buffaloes roaming over the plain. On the banks of the rivers he might have seen the pointed te'pees of the Indians of the plains. Presently the plains would have been lost again in the

forests, dense, dark, trackless, with only the bald or snow-covered peaks of the mountains rising above them. Such was America before the white men came.

The Indians

The people that the flier might have seen in America at that time were not like the people you see on our streets to-day. They were Indians. They had red or copper-colored skins, coarse, straight black hair, and black eyes. They wandered over the land as they pleased. Everything on it was free to them. We shall see how the forests supplied them with food, clothing, and shelter.

INDIAN PICTURE WRITING

This picture tells the story of a trip across Lake Superior. The lines in the canoes stand for men; the bird means that a chief was leading the party. Three circles or suns show that the trip lasted three days. The turtle, the sign of land, means that the party landed safely.

The Indian had no shops or stores or factories, because he made the few things he needed. His only writing was rudely-drawn pictures that told a story.

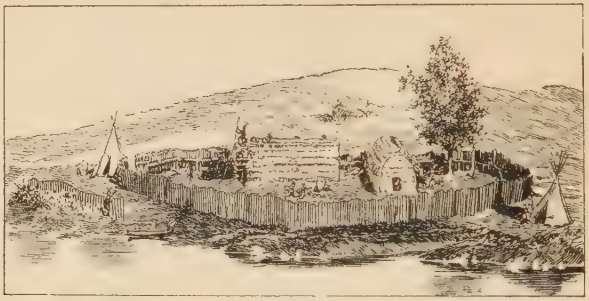
He lived for hundreds of years in a land rich in oil and in coal and iron, without ever learning how to make use of them. People like the Indians are called uncivilized.

The Indians lived together in tribes or large families. Some of our states are named after the Indian tribes that used to dwell there, as Illinois, the Dakotas, Massachusetts, Iowa, Alabama, Kansas. Certain tribes of the Indians were more civilized than the rest. These were the Mayas (mä′yäz) of Central America, the Az′tecs of Mexico, and the Incas of Peru. Who the Mayas were, nobody exactly knows. They had disappeared before the white man came to America. To-day the ruins of their splendid cities and their great temples, decorated with fine carvings, can be seen in Central America. We shall see later something of the Incas and Aztecs and their work (in Chapter IV). Except for these and a few other tribes who were farmers, most of the Indians were chiefly hunters of the forests and the plains.

Indian Villages and Homes

An Indian village was generally just a collection of rude huts, or "wig′wams," near a river or spring. In the center of the village stood the council house where the chiefs met and where visitors were received. Sometimes the village was protected by a wall of logs stuck

upright in the ground. Such a wall is known as a palisade or stockade. The huts of the Indians were



AN IROQUOIS STOCKADE

From a model in the U. S. National Museum. Notice the long houses inside the stockade.

made of the materials nearest at hand. Forest Indians stripped slender young trees of their branches, stuck these poles in the ground in the form of a circle, bent them over at the top, and tied them together. This rounded framework was covered with bark and became a wigwam. Often as many as fifteen or twenty Indians, besides their dogs, were crowded in a wigwam thirteen feet in diameter.

Sometimes ten or more families built a "long house." This was a long wood and bark building of one story. A hall ran lengthwise down the center, and the space on each side was divided into five or more rooms. Each room was the home of one family. Fires were built in the hall, one fire serving two families.

The Indians of the plains did not have boundless

forests to furnish them with materials for their houses. But the vast herds of buffaloes gave them something as good as bark — skins. A few poles stuck in the ground, tied together at the top, and covered with buffalo skins, made a tepee (picture, p. 41).

In what is now New Mexico and Arizona, the Indians lived in houses called "pueblos" (pwĕb′lōz). They were built of slabs of stone and of clay baked by the sun. In that hot country, which has little rain, the clay stayed hard. The pueblos, like the long houses, were really apartment buildings, often several stories high. The roof of one story was the front yard of

A Pueblo

the story above. Outside ladders took the place of inside stairs, and were pulled up by the climber when he was on the roof.

One of these pueblos had seventy-three apartments or rooms in the first story, fifty-three in the second

story, and twenty-nine in the third. A family occupied each room. A four-story pueblo of six hundred and forty rooms sheltered three thousand people. Most pueblos were built against the side of a mountain or on a hill so that the people would be protected from enemies below.

None of the Indian wigwams had chimneys or windows. A hole in the roof was supposed to let out the smoke and to let in the light. Much of the time the smoke must have found its way instead into the eyes and noses of the poor Indians. On rainy days, when the smoke was very bad, everybody in the wigwam lay with his face to the ground. It is no wonder that the Indians did as much cooking as possible out of doors.

The Indians had no furniture in their wigwams. They spent most of their time out of doors. At night mats were laid on the floor, and animal skins served as bedclothes.

The Indian as a Hunter

The Indian had no sheep, goats, cows, chickens, or pigs to furnish him with a steady supply of meat, milk, and eggs, or with wool for clothing. There were no horses or oxen to help him with hauling or plowing. In North America his only tame animal was the dog.

Getting meat, as well as clothing, for his family meant hunting. To-day we consider hunting a mere

sport. For the Indian it was often a matter of having a meal or of going hungry. Even before he could hunt, he had to make his own bows and arrows and spears.

An arrow consists of a light wooden shaft and a pointed head. Arrowheads were made of flint, a hard rock. Thin flakes of it, about three inches long, were chipped with a stone until they were pointed at one end. A notch was cut on either side of the unpointed end. This notch held in place the strip of hide that fastened the arrowhead to the shaft. The bow was a bent wooden rod, with a piece of rawhide or sinew connecting the ends. Spears were made by binding a large arrowhead to a long, tough stick.

With his bow and arrows the Indian would creep silently through the woods. He was a good marksman and could shoot his game when it was running or on the wing. Living in the forest made his eyes and ears very quick. If the Indian was lucky, he might shoot half a dozen rabbits, a few wild ducks, or a deer in a very short time. Generally he had a long wait at the spring where the animals would sooner or later come for a drink. Sometimes he hid himself in a deer skin so that the animals would draw within shooting range.

If his hunting was a failure, the Indian might try his luck at fishing. He used either a hook of bone or

a sharp bone point. For fishing in a river or a lake he sometimes needed a canoe. This was often simply a tree trunk hollowed out. The most graceful canoes were of birch bark fastened to a wooden frame. A birch canoe was light enough to be carried easily by one man. The canoe was the Indian's only means of travel except walking.

INDIANS CURING FISH
Redrawn from an original sketch made in 1585.

The Indian as a Warrior

Indian tribes sometimes waged bitter war against each other. The Indian's weapons were a bow and arrows, a stone war club, and a sharp stone hatchet called a "tom'ahawk." Before an Indian started on the warpath, he might grease himself with bear's oil, paint his body a bright red, and decorate his face with

INDIANS MAKING A CANOE
The inside of the log is being burned out to make it hollow.

white rings. He thought his ugliness would help to scare his enemy. On the eve of battle the warriors worked themselves into fighting trim by a war dance. Swinging their tomahawks over their heads, they jumped about in a circle around the fire while they howled and gave ear-splitting war whoops.

In war the Indian was cruel and heartless. After his enemy was down, the Indian grabbed him by the hair, cut his scalp, and tore it off. This scalp lock was hung in the victor's belt. The number of scalp locks told the story of the warrior's bravery. After a victory there was a noisy celebration in the camp.

During the scalp dance the squaws carried on long poles the scalps their husbands had won.

Indians made slaves of the prisoners taken in war or tortured them to death by burning them in a slow fire. Though an Indian would be suffering horribly under this awful treatment, he never groaned or screamed. Indians were proud of being able to suffer pain without showing it.

When two Indian tribes made peace, the chiefs and old men sat in a circle around the fire. They smoked the "cal'umet" or peace pipe, which was gayly trimmed with red feathers. Each man took one puff, and passed the calumet on to his neighbor. Thus the two tribes promised to be friends.

CALUMET

The Squaw as Farmer and Housekeeper

While the men were out hunting, the women were doing their share towards feeding the hungry mouths of the family. Each village had cleared patches of ground where the squaws raised corn, beans, pumpkins,

INDIAN WOMEN SHELLING CORN AND STORING IT IN BASKETS. Notice the papoose.

Facing 53

squashes, melons, and tobacco. Corn was the chief crop. In the spring the squaw would plant three or four grains of corn in a hill, in hills two feet apart. When the corn was the height of a finger, she planted beans by the corn. The corn stalk became a pole for the bean vine. In this way the squaw raised two different crops on the same piece of ground.

As the ears of corn ripened, she took some and roasted them in the ashes of a fire. Sometimes she cut the corn from the cob and boiled it with beans to make "suc'cotash." Some ears were left on the stalk until the corn was hard. Dried corn could be kept all winter. It was sometimes the Indian's only food when deep snow made hunting impossible.

The squaw ground the dried corn into meal between stones. This meal was mixed with water and boiled into mush, flavored now and then with scraps of meat or fish. Cakes of cornmeal slightly moistened were baked in hot ashes.

The forest gave the Indian family berries and nuts as well as meat. Collecting this part of the meal was the squaw's work. She searched the woods for strawberries, blueberries, mulberries, blackberries, huckleberries, persimmons, plums, acorns, pawpaws, walnuts, and chestnuts and for roots that were good to eat.

In the autumn some tribes of Indians went to a hunting ground and camped there for several weeks.

The hunters would kill many deer and moose. The women would cut the meat in strips, smoke it over a fire, and hang it on lines to dry in the sun. This dried meat was boiled until tender, or ground into flour to be used in the winter. A handful or two of it was stirred into the cornmeal mush.

The Squaw as Dressmaker

When you need a new shirt or a new dress, your mother buys either the ready-made garment or the goods, needle, and thread for making it. If she sews it herself, she does most of her work on a sewing machine. The Indian mother had a much harder time than that. Her work of dressmaking began with removing the skins from the animals her husband had killed. She then cleaned them, and tanned them. When they had become soft, she sewed the skins together. She made her own needles of sharpened bone. Her thread was hemp or thin strips of hide.

The Indian dressmaker did not have to worry about styles. In the summer most grown-ups wore only an apron of deerskin, and the children nothing at all. Everybody went barefoot. In the winter a kind of blanket or robe of skins was wrapped around the shoulders and body. "Moc'casins," which the squaw made of a circular piece of skin (picture, p. 65), protected the feet against the cold.

Indians living on the plains were more gayly dressed than the forest Indians. Their buffalo robes were painted with bright pictures that often told the brave deeds of the wearer. Feathers in the hair were also the signs of an Indian's importance. Sometimes the feather headdress hung down to the ground.

Indians loved ornaments of all kinds. Their favorite was "wam'pum," or strings of shells made into necklaces, bracelets, girdles, and headbands. When the white men came, they used wampum as money and gave it to the Indians in payment for skins and land.

The Indian Baby

Besides farming, housekeeping, and dressmaking, taking care of the children was also the squaw's work. The Indian baby was called a "papoose." His mother wrapped him in a soft skin well lined with the feathery down of cattails. Then she slipped him in his cradle. It was not a little bed with rockers — it was a board on which was fastened a big pocket made of deerskin. A rawhide strap was at the upper end of the board. The mother slipped this strap around her neck and carried the baby on her back. All that you could see of the baby was his little head. He would poke it out over the top of the cradle to see what was going on in the big world.

As the mother moved about in the forest or in her

garden, the gentle rocking of the cradle sent the baby to sleep. In the summer she would hang the cradle from the branch of a tree, and it would be swayed back and forth by the wind.

A Papoose

The papoose, like babies to-day, gradually began to toddle about and then to walk. He had many things to learn about his forest world. Like you, the Indian boy and girl had to go to school. Their school was the forest and the wigwam. All Indian children had to know by sight those plants and flowers that were poisonous and those that were good to eat. A certain kind of rustling of the leaves or a strange hiss told them to watch out for a snake. Their ears were trained to know the forest sounds.

The Indian Boy

The Indian boy looked forward to the time when he would be a warrior and a hunter like his father. From his father and from the old men of the tribe he learned what a warrior needed to know. His father taught him how to recognize the tracks of the deer, of the fox, and of other animals. The boy had to study where and how the different animals made their homes and how they could be caught. Besides finding out

all about the forest, he had to know how to handle a canoe, how to catch fish, how to make tools and weapons, how to use a bow and arrow, and how to understand and send smoke messages.

His most important work was to make his muscles strong and firm and his body healthy. A weak, sickly Indian could not last very long in the hard struggle of forest life. So Indian boys and girls spent much time playing the outdoor games that children like to-day. They liked races of all kinds — swimming races, canoe races, and foot races — as well as jumping and wrestling contests. Muscles of Indian children grew very hard. Henry W. Longfellow in his poem about Hiawatha says that this Indian boy had so strong an arm that he could shoot ten arrows upward before the first one hit the ground.

It was a happy day for the Indian boy when he killed his first deer or buffalo. His father was so proud of him that he gave a feast to all the warriors of the village. The boy sat beside his father in the place of honor. After the guests had feasted and smoked, the father told of his son's great deed. The warriors praised the boy and said he would be a great man.

The Indian Girl

The Indian girl's teacher was her mother. She learned from her how to do those tasks expected of her

when she was a woman. She had a toy scraper, and while her mother was cleaning one end of a hide, she tried to scrape away at the other end. She followed her mother to the woodpile and carried back one or two sticks to the fire. With her toy mallet she pretended to pound berries and dried meat as her mother prepared the meals.

As she grew older, she learned how to weave baskets and mats of reeds. She sewed moccasins for her doll. When she finished her first pair of real moccasins, she was considered a grown-up girl. She began to help her mother with the cooking and the farming. By the time she was fifteen or sixteen, she married and was able to take care of her own wigwam.

The Religion of the Indian

The Indian worshiped Man'ito, the Great Spirit, but he also believed that there were spirits in the sun, the moon, and the wind. When winter was coming, the old men of the tribe would sit in a circle and blow whiffs of smoke toward the sky. Then they would chant: "Pity us, Sun! Help us to live through the coming winter; let us see the green grass of another summer!"

The Indian thought that he must be careful not to anger the Great Spirit. If he sang and performed certain dances, he thought that he would be safe. An

important person in the village was the "medicine man." He was both priest and doctor. The Indians thought that sickness was caused by an evil spirit. To drive it away, the medicine man first gave the sick person certain roots and herbs. Some of these were really helpful, and are used by doctors to-day.

A Religious Dance of the Indians

If the sick man did not get better, the medicine man would try "medicine," or *magic*. His body and head covered by a bearskin with the head attached, the medicine man crouched close beside his patient and growled like a bear. Suddenly he would begin to leap over and around his patient. He yelped, snarled, howled, and shook horrible rattles to scare away the evil spirit. If the sick man got well, every-

body gave credit to the medicine man. If the patient died, it was because the evil spirit was too strong.

Each Indian tribe had many stories to explain happenings in nature, as, for instance, thunder. Some said a huge dark-blue bird, like an enormous eagle, with a red bill and red eyes, made the thunder by the beating of his wings. When the lightning flashed and cracked, the Indians thought that the Thunder Bird was flashing his eyes and snapping his great bill.

Indian Character

The Indian was always ready and willing to share what he had with others. When he returned from a very successful hunting or fishing or trading trip, he gave gifts to his friends. A stranger was never turned away from the Indian's door, but instead was offered the best of everything. Should a stranger enter a wigwam at night, he could help himself to any food that was in the kettle over the fire. There were no poorhouses among the Indians, for they took care of each other. They later stole from the white man because they said he had stolen their land.

The Indian never forgot a wrong done to him, and he was always looking for a chance to get even. On the other hand, he always remembered a kindness. An Indian once came to a white man's inn and asked for food. As he had no money, the innkeeper refused to

feed him. A white man there, seeing that the Indian was nearly starving, offered to pay for his dinner. Years later this white man was captured by the Indians and forced to work as a slave. An Indian came to him one day and reminded him of the evening in the inn. "I that Indian," he said; "now my turn pay. I take you home. Come with me."

In war the Indians did horrible things. They would snatch a baby out of its mother's arms and dash its head against a tree. Some Indians could be as kind in peace times as they were cruel in war. In a white man's village, an Indian was playing with a little girl who liked to sit on his knee. The mother said that the little child needed shoes but she could not afford to buy them. The Indian asked her if he might take the child to his cabin for the day.

That evening as the shadows were getting long, the Indian, carrying the little girl, came from the forest. When he gave her to her mother, imagine the poor woman's surprise to see on the child's feet a pair of little moccasins decorated with beads. The Indian's squaw had made them that day.

Savage as they could be on the warpath, there was nothing that the Indians liked better than sitting together in their villages and having a good time. They often entertained a visitor with a dance. They would hop and stamp in time to the music furnished

by rattles and drums. Rattles were animals' hoofs tied together or gourds containing a few pebbles. Drums were usually sections of hollow logs covered on either end with a piece of skin. You can imagine what a sight the Indians made as they leaped about the flaming camp fire.

Some Early Visitors to North America

No Indians of the fifteenth century had ever seen a white man until Columbus and his companions came.

A Viking Ship

But some Indians of the northeastern part of North America might have had handed down to them from their forefathers the story of fair-faced strangers. White men had really visited America nearly five hundred years before Columbus arrived.

About the year 1000 there came to the eastern coast of North America a strange ship. It was very long and had many oars, as well as a square sail. A fierce-looking dragon decorated the prow. The men in the ship had long golden hair, blue eyes, and fair skins. They wore armor and carried shields and spears. The men were Norsemen; that is, men of the race that lived in the northern lands of Denmark, Norway, and Sweden in Europe.

A Viking

The Norsemen, or "Vikings," as they were called in their own country, had always been daring sailors. Their sea-roving had led them to discover the island of Iceland, and some Norsemen had gone there to live. Eric, one of the Vikings of Iceland, had sailed west until he came to a wide, barren land. He named this place Greenland because he said people would be more likely to go there if the land had a good name.

Eric had a son, Leif, who was as daring as his father. He it was who sailed south of Greenland, to the eastern coast of North America, in a Norse ship about the year 1000. He noticed first a land covered with stones. He called this country Hel'luland, "the land of flat

stones." Going farther south along the coast, Leif saw a land of forests and named it Markland, "forest land." At a place still farther south some of his men went ashore. They returned with bunches of grapes. Leif called the grape country Vineland. Helluland was probably Labrador; Markland, Nova Scotia; and Vineland may have been Massachusetts.

A few years later some Norsemen liked Vineland so well that they built a small village there. They bought furs from the Indians with pieces of red cloth. One day a bull belonging to the white men broke loose and frightened the Indians away. A great number of them returned in a few weeks. They waved their clubs angrily at the Norsemen and began to throw stones. Two Norsemen were killed by the Indians. Fearing more trouble from the Indians, the Norsemen left Vineland. They came to America no more.

The story of these voyages was told and retold by the Vikings in Iceland. These explorers did not know that they had found a new continent. Nothing ever came of their discovery. Columbus owed nothing to it. It is doubtful whether he ever heard of these early voyages. At any rate, they did not help him in his plans. Columbus is rightly called the discoverer of America. After he pointed the way thousands of people followed his lead and came to the New World to explore and settle it.

Things to Do

On the sand table make an Indian village of tepees. Make canoes, bows and arrows, peace pipes.

Cut pictures of Indian pueblos from the folders of Western railroads.

Make a list of the Indian names in your state.

Read other stories about Indians and tell them to the class.

Read "Hiawatha's Childhood" in Longfellow's poem, *Hiawatha*.

Explain why Columbus, and not Leif, is called the discoverer of America.

Some Books That Will Help You

Eggleston, *Stories of American Life and Adventure*, 9–21.
Starr, *American Indians*.
Eastman, *Indian Boyhood*.
Powers, *Stories the Iroquois Tell Their Children*.
Coffman, *Age of Discovery*, 7–37.

References for Teachers. — Huntington, *The Red Man's Continent;* Miner, *The American Indians;* Vestal, *Happy Hunting Grounds*.

Moccasins

Spanish Galleons

CHAPTER IV

THE SPANISH EXPLORE THE NEW WORLD

You will recall that Columbus had planted a colony in Española, or Haiti (p. 32). When gold was discovered on the island, thousands of Spaniards, seeing a way to get rich quickly, rushed to Española. By 1513 there were seventeen Spanish towns on the island.

The Spanish colonists made slaves of the Indians. They forced many Indians to mine gold for them. Other Indians toiled in the scorching sun to raise cotton, corn, and sugar cane for their masters. The red men, not being used to hard work and such harsh treatment, died by hundreds. It is no wonder that the Indians hated the Spaniards. Runaway Indians spread the story of their cruelty among the tribes, who learned to hate the white man before they saw him.

In this story of Spanish cruelty there is one bright spot. A priest named Las Casas (läs kä'säs) thought that it was wrong to make slaves of the Indians. He preached against the sin of slavery and cruelty to the Indians. So forceful was he that in 1542 the king of Spain passed a law forbidding white men to enslave the Indians.

How Balboa Discovered a New Ocean

While Spanish settlements were being made in the West Indies, Spanish leaders with their soldiers were exploring the mainland of America. They hoped to do three things: (1) discover more land for the king of Spain, (2) find more gold, (3) make Christians of the heathen Indians. During their travels the Spanish explored much of South America and the southern part of North America. One of the earliest of these explorers discovered a new ocean.

Balbo'a, like Americus Vespucius (p. 38), joined a party that went to hunt for pearls. Balboa found no pearls, and so he decided to settle down on a farm in Española. Such a life soon seemed very dull to him. In 1513 a ship was leaving to explore the mainland of the New World. Balboa was too poor to pay his way on the ship. He hid himself in an empty cask and crawled out only when the ship was too far from land for him to be sent back.

Balboa's party landed on the coast of Venezuela (ven-e-zwē'la) in the northern part of South America. Food was so scarce here that the company was in danger of starving to death. Then Balboa spoke up: "West of us is a place called Darien (dā-rĭ-ĕn'), where there is

LANDS EXPLORED BY THE SPANISH

plenty of food. I have been there." Darien was a Spanish settlement on the Isthmus of Panama', the narrow neck of land joining North and South America. The company liked Balboa and decided to follow him.

Balboa's good looks, his kindness, and his fair treatment of the Indians won him the friendship of several Indian chiefs. One told him of a great ocean to the

west. Another, seeing the Spaniards quarreling over a few grains of gold which they had found, told of a wonderful land in the south. There, he said, gold was so plentiful that the chiefs stored it in baskets like corn, and even had their everyday dishes made of it.

Balboa decided to find the ocean first. Darien was in a hot, dark jungle of trees hung with heavy vines and creepers, so tangled that the men had to cut their way through. But they saw great, brilliantly-colored flowers, birds with bright red, yellow, and green plumage, and monkeys that chattered at their human visitors. Now and then a huge snake would uncoil itself from a bough and glide in front of them.

On their third day out an Indian chief pointed to a mountain in the distance. From its summit, he said, they could see the ocean. It took them four days to travel the thirty miles to the peak. Balboa climbed to the top alone. He stood looking westward a long time. Then he motioned to his men to follow. They gathered about him and stared without saying a word. There below them lay a mighty ocean. They were the first white men to gaze upon it. A few days later, Balboa, carrying the banner of Spain, walked out into the ocean and took possession of it for the Spanish king. He called it the "South Sea"; but it was afterwards named the Pacific Ocean. This discovery led to the first trip around the world.

Ferdinand Magellan

Ferdinand Magellan (ma-jĕl'an) was a Portuguese boy thirteen years old at the time of Columbus's first trip to the New World. When he grew up, he became a sailor. Balboa's discovery of the Pacific Ocean in 1513 made Magellan believe that there must be a river or strait in the New World leading to the Pacific Ocean and therefore to China and the Spice Islands. Magellan thus hoped to find a new route to the East through America.

The king of Portugal refused to help him, and so Magellan, like Columbus, went to Spain. The Spanish king was glad to give him five ships, but all were old and rotten.

On September 20, 1519, Magellan started from Sev'ille, Spain. After leaving the Canary Islands, the ships were becalmed and made only nine miles in three weeks. The calm was followed by dreadful storms that frightened the sailors. Finally, on November 29, the ships reached Brazil, where they stayed for thirteen days to get food. The Indians here gave fish enough for ten men in exchange for a small mirror or a pair of scissors. They sold a basket of sweet potatoes for a little bell.

Magellan and his men sailed south to what is now Argentina in South America. Here they waited five

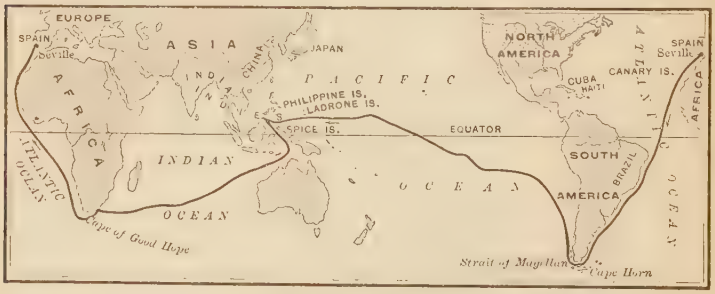
months until the stormy season was over. One day they saw on the shore a man so tall that the tallest of the Spaniards came only to his waist. His only clothing was an animal skin. His large face was painted red, but his eyes were circled with yellow. Each of his cheeks was decorated with a painted heart. The hair

MAGELLAN'S SHIPS

on his head was painted white. When he saw his face in a Spanish mirror he was so frightened that he leaped backward and knocked down four Spaniards. More "giants," as the Spaniards called them, appeared at other times. Magellan named them Patago'nians.

One of Magellan's ships was wrecked here. The men wanted to return, but Magellan laughed at their

fears. He said he would go on and finish his work if he had to eat the leather off the ship's ropes. On October 21, 1520, he steered his ship into the strait which now bears his name. High snow-covered mountains arose on either side of the strait. One boat slipped away at this point and went back to Spain. On November 28, the three remaining ships came out upon the Pacific Ocean. It was Magellan who named it "Pacific." He gave it this name because it was so much more peaceful than the stormy strait.



Route of Magellan's Ship Around the World

The First Trip Around the World

Now began the hardest part of the voyage. For three months and twenty days the ships sailed steadily across the Pacific without sighting land. Food gave out. Even the rats on the ship were eaten by those who could afford to pay a good price for them. The men gnawed the leather that covered the ropes on the ships, after it had been softened by a four or five days'

soaking in the sea. Nineteen men died, and twenty-five or thirty were sick.

Think of the joy on shipboard when the green crest of a mountain appeared in the distance. When the mists cleared away, the sailors saw a beautiful island. Natives in canoes came to the ships with bananas and coconuts. The starving sailors seized the fruit and ate it greedily, while the visitors roamed around the ship. One of the sailors told Magellan that the natives were stealing everything they could carry. Magellan ordered the visitors off the ship. He called the islands the Ladrone (la-drōn′) or "Robber" Islands.

A week later the Spaniards reached the Philippine (fĭl′ĭ-pēn) Islands. The sick were taken ashore and given fresh fruits and good water. A visit was paid to Magellan by the king of one island of half-naked people. Magellan had some of his men strike with swords another of his crew who was dressed in armor. The king was astonished to see that the man in the armor was not hurt. Two natives were so terrified by the noise of Magellan's guns that they jumped overboard.

The king on one of these islands was a fine-looking man with black hair. In his ears were great golden earrings, and each tooth bore three spots of gold. Magellan carried on trade with the natives, who gave for an article of bronze or iron its weight in gold. For other things, such as bells, they exchanged goats, pigs,

and rice. The ships were now well stocked with food. The worst of the voyage was over, and home did not seem so far away for this brave leader. Then a terrible thing happened. When Magellan visited another of the islands, the fierce natives met the Spaniards with iron-tipped spears and poisoned arrows. While fighting bravely, Magellan was killed. So died the man whom some have called "the greatest of all sailors."

Magellan himself did not live to reach the Spice Islands which had been his goal, but his sailors did. At those islands they bought nutmegs, cloves, and cinnamon. Some men even gave their coats for spices. The *Victoria* and *Trin'idad* were now the only ships remaining of the five that had left Spain with Magellan. With tons of spices on board, these two ships started for home. The *Trinidad* began to leak badly. Her crew had to be left on an island, where they were captured later by a Portuguese fleet. Only four of the *Trinidad* crew ever saw home again.

On February 11, 1522, the *Victoria* left the Spice Islands for Spain. Seven months later she dropped anchor in Seville.

It had been three years since Magellan, his five ships, and two hundred and eighty men had sailed away. No one in Spain expected to see them again. The eighteen men on the little *Victoria* were welcomed by thousands of people and invited to many homes to tell

of their wonderful trip. They were looked upon as men who had come back from the dead.

They had made the first trip around the world. This voyage proved two things: (1) that the earth is round;

THE *VICTORIA*

(2) that an ocean, even wider than the Atlantic, lies between America and the lands of spice. To Magellan goes the honor of this voyage, called the greatest in human history.

How Ponce de Leon Discovered Florida

A strange search led a Spanish explorer, Ponce de Leon (pōn′thā dā lā-ōn′), to make an important

discovery. He had first come to the New World with Columbus on his second voyage. Later he conquered Porto Rico (pōr′tō rē′kō) and was made governor of it. Ruling an island of unfriendly Indians meant continual fighting and worry. By the time Ponce de Leon was fifty years old, his hair was gray and his body was getting stiff.

One day he heard an Indian's story about a magic fountain on an island to the northwest. If an old man bathed in its water, the Indian said, he would grow young and strong again, his wrinkles would disappear, and his gray hair would turn brown. Ponce saw a chance to kill two birds with one stone. While hunting for the Fountain of Youth, he would be exploring more land for Spain.

On Easter Sunday in 1513 he landed on the northeastern coast of Florida. The beautiful flowers growing everywhere caused him to name the country "Pascua Florida," or "Flowery Easter." There were many rivers and springs in this land. Though Ponce de Leon tried all the springs he saw, he was as old as ever when he again reached Porto Rico.

You may think that Ponce would never care to see again a land so disappointing. But Ponce was not named Leon — meaning "Lion" — for nothing. In less than eight years he was brave enough to set out to found a colony in the land he had discovered. He

took two hundred men, fifty horses, some cows, sheep, and pigs, and a few plows, spades, and hoes to till the soil. Monks and priests went as missionaries to convert the Indians.

There had been slave hunters enough along the coast of Florida to make the Indians hate the Spanish. Ponce de Leon's colonists had hardly begun to build houses before the Indians attacked them. The Spanish fled, but Ponce was struck by an arrow. He died a few days later. Neither he nor any one else found the Fountain of Youth, because there is no such thing. But Ponce did lead the way for other explorers who were to show Europe the immense size of the New World.

The Aztecs of Mexico

The Aztecs of Mexico were more civilized than the other Indians of North America. They lived in towns and cities, the largest being the city of Mexico, their capital. It stood in the middle of a lake. Scattered about the lake were "floating gardens," made of rafts covered with earth and planted with corn, beans, and tomatoes. Three causeways, or stone roads built up in the lake, connected the city with the mainland. A great temple of twenty buildings, inclosed in a wall eight feet high, stood in the center of the city.

The streets of Mexico were canals, and the Aztecs went about their city in canoes. The canals were lined

on either side with low, wide, red stone houses covered with a hard white plaster. Flower gardens grew on many of the roofs. The walls of the rooms were hung with a covering of yellow, red, green, brown, and blue

An Aztec Warrior with Two Captives

birds' feathers woven together. The only furniture was a few stools and small tables.

The Aztecs wore cotton clothes, heavily embroidered and dyed a rich red, and many gold and silver bracelets, anklets, and rings for fingers, ears, and nose. Both men and women had long hair, but the women dyed

theirs purple. They smeared their faces with red or yellow salve and stained their teeth red.

The Aztecs liked their food cooked in stews and made hot with chili peppers. One Spaniard counted thirty of these peppery dishes on the table of the chief, Montezu'ma. One of their dishes, the hot tamale, has found its way into the United States. Chocolate flavored with vanilla was the main drink of the Aztecs.

This race of Indians worshiped many gods. They told a story about one of their gods, a story that helped the Spaniards conquer Mexico:

Once upon a time the Aztecs had worshiped a sky god, called the Fair God. He had fair skin and light hair and beard. He sent the lightning across the sky and hurled the thunderbolts. But the Fair God was driven away by the awful god of night and darkness. When the Fair God left, he said he would return some day and bring with him men fair-skinned and bearded like himself, who would drive out the dark god. Then he, the Fair God, would rule again.

One day an Aztec came running into his village with a strange story. He said that he had seen floating towers with wings moving about on the sea. A canoe had been let down from one of the towers. In it were men with white faces and hands, and beards and long hair. They wore strange and shining clothes and round hats. Other Aztecs, who went to see if this story was

true, returned with a tale even more wonderful. The strangers were handling the thunder and lightning and were riding on fierce four-legged creatures that went like the wind. Then the Aztecs said, "The Fair God has returned!"

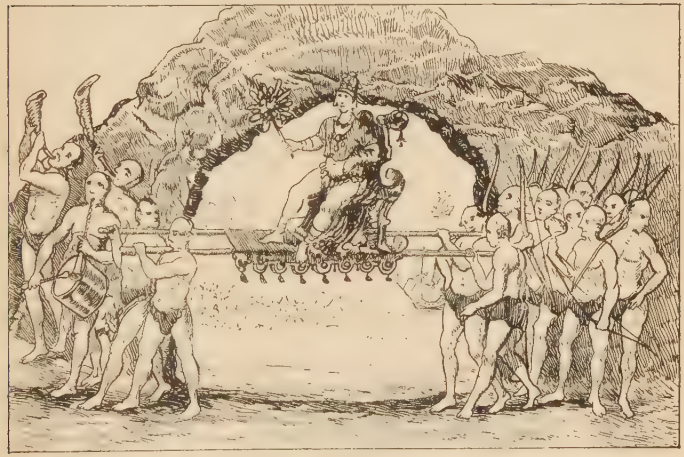
Cortes Conquers Mexico

You have perhaps guessed who these fair-skinned strangers were. An army of Spaniards under their leader, Hernando Cor'tes, had sailed from Cuba to conquer Mexico. It was lucky for them that the Aztecs thought the story of the Fair God was coming true. Otherwise the Aztecs, who were a very warlike race, might never have allowed the Spaniards to enter the country except as prisoners to be offered up later as sacrifices to their god of darkness.

The story of the return of the Fair God was taken to the chief, Montezuma. Some of his wise men did not believe that the strangers were the Fair God and his followers. They advised their chief to order the newcomers to go away. Montezuma sent this command to the Spaniards, but he made the great mistake of sending also some gifts: cotton goods, embroidered with gold and feathers, feather fans, collars and necklaces of golden bells, and, most startling of all, a gold wheel and a silver wheel worth $290,000. This was the greatest treasure any Spaniard had yet found.

Cortes determined to take this rich country; so he began his long march to Mexico city.

When the Spaniards first saw the floating gardens and the gleaming white houses in the middle of the lake, they thought they had at last reached Cathay. This, they thought, might be one of the cities described by Marco Polo (p. 12). Montezuma, carried in a litter



MONTEZUMA ON HIS WAY TO MEET CORTES
From an old print.

on the shoulders of his servants, met Cortes. Montezuma was a tall, slender man, dressed in a shining coat of blue and gold and wearing many golden ornaments.

Cortes was uneasy, now that he was in the city. He had to conquer it before the Aztecs discovered that he was not a god. He destroyed the idols in the temple

and set up Christian altars. Then he invited Montezuma to visit him, and treacherously made him a prisoner.

One day some of the Spaniards were killed in a fight with some Aztecs. "So they are not gods after all," said the Aztecs. War then started in earnest. Cortes begged Montezuma to go out on the roof and quiet his people. But the raging Aztecs threw stones at their chief and killed him. Cortes was lucky to escape from the city with 500 men. His deceitful trick on Montezuma had been very costly. He had lost more than half of his army, and all of his cannon had been sunk in the lake.

Several months later Cortes returned with a large force and laid siege to the city. In three months the new chief surrendered, after heavy losses on both sides. Mexico now belonged to Spain. The history of the Aztec race was ended. A Christian church was built where the heathen temple had stood. Mexico city began to look like a Spanish town. The Spanish governed Mexico until about one hundred years ago. The language of Mexico to-day is Spanish.

The Spanish Find Gold in Peru

The Spaniards had been much disappointed at not finding a way to the East. Now the discovery of gold and gold mines in Mexico seemed to repay them for

their many failures. Spain was still more pleased when another of her explorers, Francisco Pizar'ro, found gold and silver in Peru in South America. Pizarro had stood with Balboa's party gazing at the Pacific. The story told by Darien Indians of a rich land to the south led him to Peru. That country was the home of the Incas, an Indian race even more civilized than the Aztecs. Pizarro made a prisoner of their chief, who was called "the Inca." The Inca promised to fill his room with gold and silver as high as he could reach if Pizarro would free him. Pizarro agreed.

Then from all parts of the Inca's empire there came a stream of gold and silver such as the world has seldom gazed upon. The Spaniards could see the gold gleaming a long distance off on the carriers' shoulders. There were gold vases, plates, cups, small gold ornaments shaped like birds and animals, plants with leaves, fruit, and flowers of gold, and even a gold fountain which sent out jets of gold instead of water. About $15,500,000 worth of gold and silver was given to the Spaniards. Then Pizarro did a dreadful thing. He killed the Inca and made Peru a Spanish possession.

Gradually Spain conquered all of South America except Brazil. A Portuguese explorer, Cabral', had discovered Brazil as early as 1500, and Americus Vespucius had explored its coast for Portugal (p. 38).

The Unlucky Expedition of Narvaez

After Ponce de Leon had discovered Florida (p. 76) several attempts were made to settle it. At that time, Florida meant any land north of the Gulf of Mexico.

PART OF FLORIDA
Redrawn from an ancient map.

In 1527 the king of Spain sent out to Florida a fleet of ships carrying six hundred men. Narvaez (när-vä′āth), who had been with Cortes in Mexico, was the leader. He hoped to find a land as rich as Mexico.

He sailed into the Gulf of Mexico and landed in what is now northwestern Florida. A member of the party, Cabeza de Vaca (kä-vā′thä dā vä′kä), wrote the story

of the trip. He said that the country was swampy. The Spanish made a long search for rich cities. Sometimes they waded through water almost to their shoulders. The weather was hot, and the swamps were full of mosquitoes. The heavy armor which the men wore rubbed their shoulders raw. Little food was found in such a land, and the men were often hungry.

Narvaez and the men who had not died of disease or wounds made their way back to the coast. Here they expected to find their ships again. But no sign of the ships did they see. Then some one thought of killing and eating the horses and making boats of the horses' hides. Saws, axes, and nails were made from the iron of the stirrups, the guns, and the spurs. The men's shirts were used as sails. Fibers or threads from the palmetto trees were twisted into ropes. Young trees were shaped into oars. Cabeza de Vaca says that the forty-nine men in each of the five boats were so crowded that they could not move. Not one of the two hundred and forty-five men knew how to manage a boat.

Such frail boats could not last long. The little fleet reached the mouth of the Mississippi River. Here a terrible storm arose. The boats were tossed about and separated. Cabeza de Vaca's was wrecked on an island off the coast of Texas. The boat carrying Narvaez was swept out into the Gulf of Mexico, and Narvaez was never seen again.

The First Trip across the Wide Part of North America

Cabeza de Vaca and his companions who had been shipwrecked were worn out, hungry, and chilled by the cold November wind. De Vaca gives us a fine picture of the kindness of some Indians who came to help them. He says that the Indians felt so sorry for the thin, shivering Spaniards that they cried and howled for pity. The Indians carried the men to their villages. Every now and then they stopped and warmed the white men at fires built along the trail to keep them from freezing to death.

De Vaca stayed with the Indians as a slave for nearly six years. After he had learned a number of Indian languages, he made trading journeys along the coast of Texas for forty or fifty miles. He took fruit and sharp sea shells, used for cutting, and traded them for skins, yellow paint for coloring the face, and sharp stones for making arrowheads. Wherever he went, the Indians liked him and treated him well.

De Vaca finally ran away from these Indians. In his wanderings through Texas he met three men who had been with Narvaez. They were now slaves of the Indians. Cabeza learned that these three men and he were the only ones left of Narvaez's party of six hundred.

The four men wandered for years over the country

between the Mississippi and California. They saw the cactus growing in the western desert and the buffaloes roaming over the plains. They stayed with Indians in

BUFFALOES ON THE WESTERN PLAINS

the winter and made mats, combs, bows and arrows, and nets which they traded for food. All the Indians they met were poor and often half-starved.

The little band finally reached a city of western Mexico after a tramp of probably ten thousand miles. This was the first long coast-to-coast trip made in America by white men. De Vaca then went to Spain. In the story of his travels De Vaca spoke of the "Seven Cities of Cibola (sē′bō-lä), full of gold," about which the Indians had told him. The search for the Seven Cities, or for gold, led De So′to and others to explore the southern part of our country.

De Soto Discovers the Mississippi River

Hernando de Soto had visited the New World several times and was noted as a man of courage. He had helped Pizarro to conquer Peru. The Seven Cities of Cibola, he thought, must lie somewhere in the vast region crossed by Cabeza de Vaca. He determined to find them, or at least to find gold in Florida as he had found it in Peru. Rich men of Spain sold their lands and their jewels so that they could go with De Soto to the new land of gold.

The expedition landed at Tam'pa Bay. An Indian told them that farther on there was a land of so much gold that the warriors wore golden hats. The Spaniards started across Florida towards this land of golden hats. The horses with their heavy armor often got stuck in the mud of this swampy land. Food gave out. Now and then the hungry men found water cresses and patches of corn.

De Soto continued his march through what is now Georgia, South Carolina, Alabama, Mississippi, and Tennessee, always expecting to stumble upon a rich kingdom. There were riches here in the shape of furs, but the Spaniards wanted gold. Some of the Indians inland were friendly and gave the white men wild turkeys, mulberries, nuts, persimmons, and corn. Then, one May day in the year 1541, De Soto and his

men stood on the bank of a river so wide that they could barely see a man on the opposite shore. The current was so strong that it carried along trees it had washed away. This river was the Mississippi. De Soto and his men were the first white men to gaze upon

De Soto Discovers the Mississippi River

it. They camped on the shore and made boats in which to cross. De Soto hoped to reach the Pacific Ocean. He did not know that he had gone less than half the way.

After weeks of wandering through what is now Arkansas and Louisiana, De Soto was taken sick with a fever and died. The Spaniards were afraid that the

Indians would kill them if they knew that their leader, De Soto, was dead. They therefore buried him at midnight in the great river he had discovered. His men built boats and sailed down the river and across the gulf to Mexico.

Coronado

When De Soto was wandering west of the Mississippi, he came near meeting Francisco de Coronado (kō-rō-nä′thō). This Spanish explorer was hunting for the Seven Cities of Cibola in the southwestern part of our country, while De Soto was looking for them in the southeast. Coronado started from Mexico and explored the region now known as Arizona, New Mexico, Texas, Oklahoma, and Kansas.

Coronado found the Seven Cities in northern New Mexico. He saw not the beautiful cities of the stories, but a little crowded village "looking as if it had been all crumpled up together." The fine houses full of gold proved to be only the poor clay pueblos of the Zuñi (zo͞o′nyĕ) Indians. This tribe raised only small crops of corn and gourds. Water was very scarce in this region. When the Indians traveled some distance from home, they buried gourds of water along the way to be used on the homeward journey.

The Spaniards visited nearly seventy villages here in the Southwest. At one place an Indian told of a

northern city, called Quivira (kwē-vē′rä), where there was a river six miles wide with fish as large as horses. The lord of this country, he said, took his afternoon nap under a great tree; and numbers of little gold bells on the tree put him to sleep as they swung in the breeze.

Coronado and his party went northeast to find this city. The Spaniards were surprised by the flatness of the Great Plains and by the thousands of

Coronado and His Exploring Party

buffaloes roaming over them. At length they reached Quivira, in what is now Kansas. A group of rude straw-roofed houses met their eyes. The Spanish discovered that the Indian had told them his story to lead them astray and perhaps to their death. Coronado proved that the great wealth of the Seven Cities of Cibola was only a story. Shortly after his time, the Spanish decided to stop the search for gold in what is now the United States.

Spanish Settlements

The Spanish were often cruel and heartless. Yet we cannot overlook their great courage which led them to work their way through an unknown land and to face dangers of all kinds: starvation, sickness, sunstroke, freezing to death, Indian attacks, and, worst of all, capture by the Indians and torture.

The travels of De Vaca, Coronado, and De Soto gave the people of Europe some idea of the great size, the geography, and the people of the New World. These expeditions had brought no gold to Spain, though hundreds of Spaniards had lost their lives trying to find it. In 1561, Philip II, king of Spain, said that he would no longer try to plant colonies north of the Gulf of Mexico. Neither would he allow any other nation to settle on the land won for him by his explorers.

On the Atlantic coast of Florida the Spaniards made a settlement at St. Augustine (1565).

Forty years after Coronado's time (1582) some Spanish priests began building missions in New Mexico, and later (1687) in California. The wandering Indians of the region were brought to live in villages around the missions. We can see to-day in front of the mission at Santa Barbara, California, the wash trough where the Indians were taught that "cleanliness is next to godliness." They learned from the mission priests

trades such as carpentering, shoemaking, and weaving. The missions in California remind us that some of the

A View of San Luis Rey Mission in California

Spaniards treated the Indians well and tried to help them to be happy and useful people.

Spain to-day owns no land in North or South America, but her language is still spoken in South America and in Mexico. Many geographical names in our Southwest still tell the story of Spain in America, as, for instance,

El Paso (the pass), Rio Grande (great river), Merced (mercy), San Antonio (St. Anthony), Colorado (red). We should not forget that the Spanish founded the two oldest cities in the United States: St. Augustine, Florida, in 1565 and Santa Fe, New Mexico, in 1598.

Things to Do

Fill in the blanks:

Balboa discovered the —— ——.

One of Magellan's ships made the first —— —— —— ——.

Ponce de Leon discovered —— while he was searching for the —— —— ——.

The Mississippi River was discovered by ——.

—— made the first long coast-to-coast trip across North America.

Cortes conquered the —— Indians of ——.

Peru was the home of the —— Indians, who were more —— than most Indian tribes. They were conquered by ——.

Some Books That Will Help You

Coffman, *Age of Discovery*, 66–127.

Foote and Skinner, *Explorers and Founders of America*, 42–86.

References for Teachers. — Richman, *Spanish Conquerors* (Chronicles of America, vol. II); Channing, *History of the United States*, vol. I; Bourne, *Spain in America;* Fiske, *Discovery of America*, vols. I and II.

THE END OF RALEIGH'S COLONY

CHAPTER V

THE ENGLISH COME TO AMERICA

John Cabot

THE news of the first voyage of Columbus made a great stir in England. Now that Spain had found a new route to the Indies, as it was reported, Henry VII, king of England, thought that his country too might as well have a share in the trade across the Atlantic. At this point John Cab′ot enters the story.

Like Columbus, Cabot was an Italian born in Genoa. He moved to Venice when he was a young man and made his living there as a pilot. Some of his trips took him as far east as Arabia. Later he went to Bris′tol, in southwestern England, where good Italian pilots were always wanted. Bristol was then one of the most

important ports in England. Ships from Bristol went as far north as Iceland to the great fisheries there.

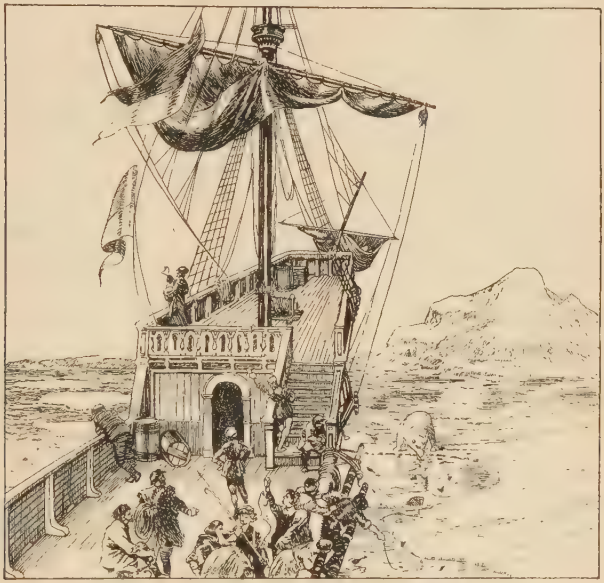
Cabot, on hearing what his countryman Columbus had done for the Spanish king, planned to do as much or more for the English king. He would find a way to the Spice Islands and make London the spice market of the world.

In May, 1497, five years after Columbus landed at San Salvador, Cabot set out from Bristol. He and his three sons had received permission to sail to the east, west, and north, because the southern route belonged to Spain. Cabot had but one ship, which was about the size of the *Niña*. Only eighteen men manned the ship. Cabot had received the title of "Admiral" and the right to use any lands he might find.

Cabot sailed west. The first land to greet his eyes was not a beautiful green island such as Columbus and his men saw in 1492. Cabot gazed instead upon a bleak and rugged coast. Dark forests lay beyond it. There were no people in sight. He landed probably in Newfoundland or in Nova Scotia, and there planted the English flag. He knew that men must live there because he found some trees with notches cut in them, and some snares for catching rabbits.

Cabot did not spend much time in the new land, but hurried back to England. He told the English he had found the country of the Great Khan on the

northeastern coast of Asia. He said that the sea near the new-found land was so full of fish that they could be caught in a basket weighted with a stone. Bears



CABOT LEAVING NOVA SCOTIA

came down to the shore and, with their claws, grabbed fish out of the water and ate them. Cabot said that hereafter England could get her fish in the new land instead of going to Iceland for them.

Cabot planned to sail beyond Nova Scotia to find Japan and the land of spices and jewels. He did make a second trip, with two ships and three hundred

men. The ships were loaded with English caps, coarse cloth, and laces to be traded for spices. John Cabot's son Sebastian went with his father on this second voyage to America. They sailed southward for hundreds of miles along the coast of our country before they turned back.

The Cabots thus gave England a claim to land in the New World and led the way for the later English explorers. Judging from the reports the Cabots brought back, however, the English did not at first think the New World was anything to boast of. For fifty years the rulers of England refused to waste ships and men on exploring a land that seemed to offer so little.

Two English Seamen

You have perhaps noticed that so far in this story of our country the nation most active in settling the New World was Spain. You remember (p. 82) that the language of Mexico to-day is Spanish. How does it happen that the language of the United States and Canada is English?

The story of how England got possession of most of North America really begins with the deeds of two English seamen, John Hawkins and Francis Drake. Hawkins made trips to the coast of Guinea (gĭn′ĭ) in Africa, where he kidnaped negroes to be sold as slaves. Spain had treated the Indians so cruelly that they were

dying off rapidly. Plantation owners in Haiti and in the other islands of the West Indies were glad enough to buy the negroes offered by the English traders. When Hawkins returned to England with gold, silver, pearls, and jewels, the English people became interested in the New World. Many joined Hawkins's expeditions. Business was so good for the English that the king of Spain grew afraid. He ordered all English ships to keep away from the West Indies. John Hawkins paid no attention to the king's order, but continued his trading with the Spanish colonies.

In 1567 he and his men were taking five hundred negroes to the Spanish colonies. They entered the harbor of Vera Cruz (vā-rä krōōs′) in Mexico to repair their ships. The Spaniards promised not to harm them. Suddenly twelve Spanish ships swept down upon them. There was a fierce battle. Only two of the six English ships escaped — the *Minion*, commanded by Hawkins, and the *Judith*, whose captain was Francis Drake. Both men vowed to get even with Spain by robbing Spanish colonies and capturing Spanish ships.

Francis Drake

Francis Drake was born near Plym′outh in southwestern England. Many of England's great sailors came from this part of the country. Plymouth was

the starting point for many of the expeditions to America.

When Francis Drake was a very little boy, his home was an old warship anchored in Chatham (chăt'am) harbor, a few miles from London. Navy ships were brought to this harbor for repairs. Old warships, like the floating home of the Drakes, lay here rotting to pieces. Francis saw all about him the masts and guns of ships. He heard seamen singing their jolly songs while they polished the guns and hammered at their repairing. Maybe he listened to the sailors' stories of their adventures in far-away lands. It is not strange that Francis Drake became a sailor — one of the greatest of England's sailors.

He was only ten years old when he began to work on a ship. For a little boy it was a hard and rough life. But he stuck to it for ten years. He pleased his master so much by his good work that the old man gave Drake the ship when he died.

Drake was only twenty-two when he went to Guinea to get negro slaves with Sir John Hawkins. At twenty-four we find him as commander of the *Judith*, fleeing for his life from the Spanish in Mexico and vowing to get even with them. He then worked out a scheme for hurting the Spanish as much as possible.

Drake would hide outside the harbors of the Spanish colonies in America and wait for the Spanish ships,

laden with the gold of Mexico and Peru, to come out to sea. He would swoop down upon them, board them, take the gold and silver, and leave before the Spaniards could realize what had happened. He was always appearing when he was least expected. The Spanish could not understand how he got about as fast as he did.

In Panama he and his men took possession of a town which he called the "Treasure House of the World." They saw in one storehouse a pile of silver bars ten feet wide, twelve feet high, and seventy feet long — silver enough to sink their ships. How the simple English sailors must have stared at the sight! Drake led them on to the treasure house where gold and jewels were kept. Suddenly he fell in a faint. His men saw then that his footprints were bloody from a bad wound in his leg. They would not listen to his commands to get the gold, but carried him off to the ship. They said his life was worth more than all the gold of the Indies.

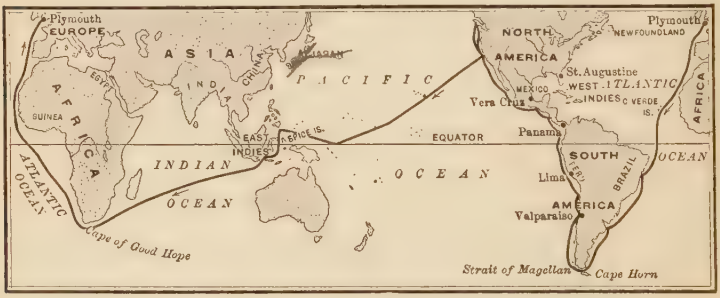
Some weeks later Drake and his men lay hidden in a thicket in Panama. They heard the tinkle of mule bells. Drake blew his whistle, and his men captured the mule train. They had taken the gold and jewels that were on their way to the ship bound for Spain. They then returned to England with their rich cargo.

Drake arrived in Plymouth on a Sunday in August, 1573, about sermon time. The preacher found himself

alone in the church. His congregation had rushed out to catch a glimpse of the great sailor.

Drake in the Pacific

Drake raided many of the Spanish settlements along the east coast of the New World. He and his friends were growing rich from the treasure he took. The Spaniards, however, were making it harder and harder for Drake by carefully guarding these colonies.



DRAKE'S ROUTE AROUND THE WORLD

He then planned a bold trip. He would sail through the Strait of Magellan and gather up silver and gold from the west coast of America. He knew that the Spaniards would not be expecting him there.

With one hundred and fifty men, fourteen boys, and five ships, he started from Plymouth. His flagship was the *Pel'ican* of one hundred tons.

Drake had a great deal of trouble at the beginning of his voyage. Storms badly damaged his ships. Some

of his men became frightened and turned back. Others tried to start trouble on shipboard. When Drake sailed through the Strait of Magellan into the Pacific, he had only one ship left, the *Pelican*. He changed its name to the *Golden Hind*.

Drake sailed northward along the west coast of South America. In Valparaiso (văl-pa-rī′sō) harbor, a Spanish ship, with a heavy cargo of gold and wine, was waiting for a wind to carry it to Panama. Its crew saw a ship in the distance. Thinking it held some Spanish friends, they welcomed it with a drum as it came alongside them. Suddenly there was a wild scramble. The Spaniards heard an English voice saying, "Down, dog." A rough old English sailor, named Thomas Moon, was hitting out at them with his fists. The surprised Spaniards found themselves tied up while their visitors carried off their gold.

The English then set off northward toward Lima (lē′mä). Lima is the principal city of Peru. The ships filled with gold and silver from the mines of Peru sailed from the harbor near Lima to Panama, where the treasure was then sent on to Spain. Several ships were anchored in the harbor when the English got there. Drake and his crew rifled them and took a chest full of silver dollars and a great store of silk and linen cloth. They heard that a Spanish ship, the *Spitfire*, was on its way to Panama with a rich cargo

DRAKE SIGHTS THE *SPITFIRE*

of treasure. Drake then started swiftly after her. He promised his gold chain to the first who saw her.

Young John Drake, the captain's nephew, spied her from his place up on the mast. The English shot down her masts and sails. The captain of the *Spitfire* surrendered when forty English sailors climbed into his ship. The *Spitfire* had been worth chasing. Besides twenty-six tons of silver and eighty pounds of gold, she carried many fine jewels. The Spanish pilot's boy said, as Drake was leaving the *Spitfire*, "Captain, our ship shall no more be called the *Spitfire* but the *Spitsilver*, and your ship shall be called the *Spitfire*." Drake

entertained the Spanish captain at a banquet on the *Golden Hind* and gave him and his men each a gift before he put them on their empty treasure ship — to the great surprise of the Spaniards. In fact, all the Spanish were astonished at these English "pirates," as they called Drake and his men. Unlike pirates, they did not kill their captives nor sink all the captured ships. Sometimes if the Spanish ship was badly damaged, Drake would present another captive ship to the Spanish crew.

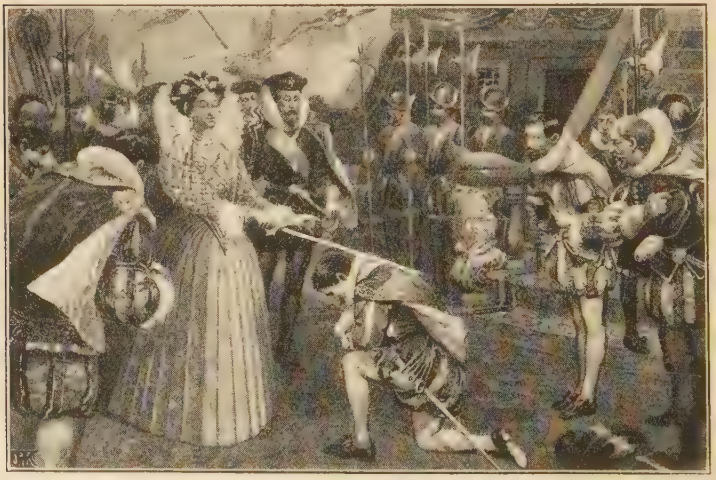
Drake Sails Around the World

Drake knew that the Spaniards would be lying in wait for him at the Strait of Magellan. He decided to do a bold thing — to cross the Pacific and thus sail around the world. First, he coasted northward and landed near San Francisco Bay to repair his ship. He took possession of this land in the name of Queen Elizabeth. The Indians here worshiped the Englishmen as gods, and wept and moaned when they sailed away.

The long, hard journey homeward was begun. Drake sailed across the Pacific. At one place the ship was driven on a rock and had to be lightened by throwing overboard three tons of cloves, bought at the Spice Islands, and eight guns. The journey then lay through the Indian Ocean and around the Cape of Good Hope to England.

The *Golden Hind* slipped into Plymouth harbor one morning in the fall of 1580. Drake's friends told him that the Spanish king wanted him punished. Drake waited to see what Queen Elizabeth would do. She ordered him to come to court. He was wise enough to take with him packhorses laden with the best of his treasure. The queen had not the heart to punish the bringer of such rich gifts. She was not feeling very friendly toward the king of Spain, anyway.

One day Elizabeth came aboard the ship and commanded Drake to kneel before her. She held a gilded sword in her hand. Drake felt himself touched lightly on the shoulder with the blade of the sword and heard the queen say, "I bid thee rise, *Sir* Francis Drake."



QUEEN ELIZABETH KNIGHTS DRAKE

The little ship boy had become a knight of England and a great hero besides. We shall see later how Drake helped to make England ruler of the seas.

Sir Walter Raleigh

Near Plymouth, England, and not far from the birthplace of Sir Francis Drake, Walter Raleigh (rô′lĭ) was born in 1552. Raleigh, unlike Drake, came from a high-born family. He left college to fight in France and Holland. He was still a young man when he went up to London. His love of fun, his good looks, and fine manners made people, and especially Queen Elizabeth, like him. One day, so the story goes, the queen was out walking with Raleigh. They reached a muddy spot in the road. Raleigh snatched off his new velvet coat and laid it over the mud. The Queen crossed without spoiling her fine shoes. She rewarded Raleigh afterwards with many presents of land that made him a rich man.

London in the year 1583 was a gay place. Men, as well as women, wore clothes made of bright-colored satin and velvet. Their hats were trimmed with long waving plumes and jeweled gold and silver buckles. Sailors could be told from other men by their wide-brimmed Spanish hats and great round gold earrings. If you had happened to be in London, you might have seen people crowding around a sailor who boasted how he

had aided Hawkins or Drake to capture a Spanish town. He might show a jeweled dagger or a fine Spanish gold chain which had been part of his prize. The air was full of stories about the exciting New World.

Walter Raleigh and his half-brother, Sir Humphrey Gilbert, had a noble idea. They saw the crowded streets and houses of London and the numbers of people who could not find work. Then they thought of the millions of acres of unoccupied land in the New World. Why not take across the ocean some of the people from crowded England and establish a new England in America?

Sir Humphrey Gilbert

Sir Humphrey Gilbert got permission from the queen to plant a colony in America. In 1578 he fitted out a fleet at his own expense, with Raleigh in command. A fight with some Spanish forced the battered English ships to return home.

In 1583 Gilbert set out again. Raleigh did not go, but he gave ten thousand dollars and a ship. Gilbert had already used up his entire fortune. Gilbert reached Newfoundland and searched for a place in which to start his colony. Many of his men deserted him. The only thing he could do was return home. He now had only two ships, the *Squirrel* and the *Golden*

Hind. Gilbert was in the *Squirrel*, a tiny ship of ten tons. His men begged him to go aboard the larger *Golden Hind*. He refused, saying he would not leave the men who had stood by him.

A terrible storm arose. The men on the *Golden Hind* saw Gilbert sitting on the deck with a book in his hand. He called to them: "We are as near Heaven by sea as by land." At night they could see the lights of the *Squirrel* bobbing up and down as the waves tossed the ship about. At midnight, the lights suddenly went out. Sir Humphrey Gilbert was never seen again. He was a brave and gallant gentleman who gave his fortune and his life for his country's glory.

Raleigh's Colony on Roanoke Island

Raleigh was determined to finish the work begun by his unfortunate half-brother. He sent out two sea captains, Amad'as and Bar'lowe, to find a good place for a settlement. They followed his directions to sail southward instead of towards Newfoundland. They landed on an island near Cape Hatteras. When they returned home, they said they had found some beautiful green islands, one of which was called Roanoke (rō'a-nōk). When the Indians there first saw the white men, they called out, "Win-gan-da-coa," meaning, "What pretty clothes you wear!" The English thought "Wingandacoa" was the name of the country.

Elizabeth said the land should be called Virginia in honor of herself.

Amadas and Barlowe reported that the Indians there were "most gentle, loving, and faithful." Every day they sent to their white visitors melons, walnuts, cucumbers, peas, potatoes, and very white corn, besides deer meat, rabbits, and fish. The explorers tested the soil by planting peas, which grew very well. Forests of all kinds were there. Fish and oysters were plentiful.

The report made by Amadas and Barlowe caused Raleigh to send out seven ships to Roanoke in 1585. The settlers spent their time trying to find gold mines and a way to the "South Sea" (Pacific Ocean). In the spring, after a hard winter, they were overjoyed to see a fine English fleet in the harbor. Sir Francis Drake had just finished raiding St. Augustine and Spanish settlements in the West Indies, and was on his way home. He gave the colonists food and offered to take them home. They gladly accepted his offer.

About two years later Raleigh sent out another band of colonists — men, women, and children — under the leadership of John White, an artist. They had been in Roanoke but a short time when John White's granddaughter, Virginia Dare, was born. She was the first English child born on American soil.

Food grew scarce, and White went to England for

supplies. He told his people to carve on a tree the name of the place to which they went in case they decided to move. A cross was to be added beside the name if the colonists were in danger.

The End of Raleigh's Colony

England was getting ready for war with Spain when John White reached home. In 1588 Spain sent a huge fleet, called the *Armada* (är-mā′da), to attack England.

THE ARMADA NEAR THE ENGLISH COAST

The Spanish ships are drawn up in line, on the right of the picture.

Sir Francis Drake was one of the commanders in charge of the English fleet. As the stately Armada sailed near the English coast, he led an attack against it. When it anchored at night he set fire ships afloat. The Spanish ships broke their line and fled from the fire.

Then the English fell upon them again. The huge Spanish vessels were too clumsy to get quickly out of the way of the smaller and swifter English ships. Some of the Spanish ships were sunk, and some were wrecked on the coast. Only a small remnant of the Armada returned to Spain. With the defeat of the Armada began the downfall of Spain and the rise of England as the most powerful nation of Europe.

After the war was over, Raleigh, who had already spent $200,000 of his own money on colonizing Virginia, gave White two ships to return to Roanoke. Nearing the shores of Roanoke, the rescuers played old English tunes on a trumpet. But no joyous colonists came running out to cheer them. The colonists had left. On a tree was carved CROATAN (krō-tăn′), the name of an island farther south (picture, p. 95; map, p. 131). The captain of the ship refused to go there because a storm had arisen, and the sea at Croatan was dangerous. John White never again saw his granddaughter. What happened to little Virginia Dare and the other English colonists was never known.

Although Sir Walter Raleigh's colonies had been failures, he gave the English the idea of colonizing the New World. He lived to see a lasting English colony founded at Jamestown (1607), which will be the subject of a later chapter (p. 129). Meanwhile the English had

two things to remind them of America: tobacco and potatoes. Both had been brought to England by the colonists who had returned on Drake's ships. One day some of Raleigh's servants saw him smoking tobacco. They thought he was on fire and threw a pitcher of water over him. Raleigh made tobacco smoking popular in England. Tobacco was to become one of the chief articles of trade between the New World and England. The potato of the New World gave another and important crop to the Old World.

Sir Walter Raleigh

Things to Do

Let two pupils pretend that they are Amadas and Barlowe. They will tell a third pupil, called Raleigh, what they found in Virginia.

Imagine that you are the cabin boy on the *Spitfire*. Tell your friends in Spain about Drake's capture of your ship.

What do you think happened to Virginia Dare and the other colonists at Roanoke?

Some Books That Will Help You

Foote and Skinner, *Explorers and Founders of America*, 87–111.

Coffman, *New World Settlement*, 38–53.

Tappan, *American History Stories for Very Young Readers*, 12–17.

References for Teachers. — Williamson, *Maritime Enterprise, 1485–1558;* Benson, *Sir Francis Drake;* Payne, *Voyages of the Elizabethan Seamen;* Wood, *Elizabethan Seadogs;* Hakluyt, *Voyages* — (Amadas and Barlowe — Everyman's Library, vol. VI).

Battle Between the Algonquins and the Iroquois

CHAPTER VI

THE FRENCH BUILD A NEW FRANCE IN AMERICA

We shall leave the English for a time and see what the French had been doing in America. Fishermen from France had been going to Newfoundland ever since John Cabot's time (p. 97). It was not a Frenchman, however, who first explored America for France. It was an Italian.

Italy was the home of great seamen. It was her sailors who first led the other nations of Europe across the great ocean. Columbus of Genoa claimed the New World for Spain. Cabot of Genoa and Venice first took American soil in the name of England. What was true of Spain and England was true also of France. John Verrazzano (vĕr-rät-sä′nō) of Florence, Italy,

was sent across the Atlantic by the French king in 1524 to find a passage to China. Verrazzano reached the coast of what is now North Carolina, but, finding no passage, he sailed northward along the coast.

Verrazzano sent a small boat ashore at one place to look for water. The sea was so rough that the boat could not land. One sailor, eager for adventure, jumped overboard and swam to the shore with a gift of beads for the Indians standing there. His comrades in the boat watched with terror as some Indians seized and held him. Other Indians began to build a fire. The sailors thought that their poor companion was going to be roasted. They were surprised, instead, to see that the Indians only wanted to warm him and dry his clothing. He made signs to the Indians to be allowed to go back to the boat. As he left, they put their arms around him and hugged him.

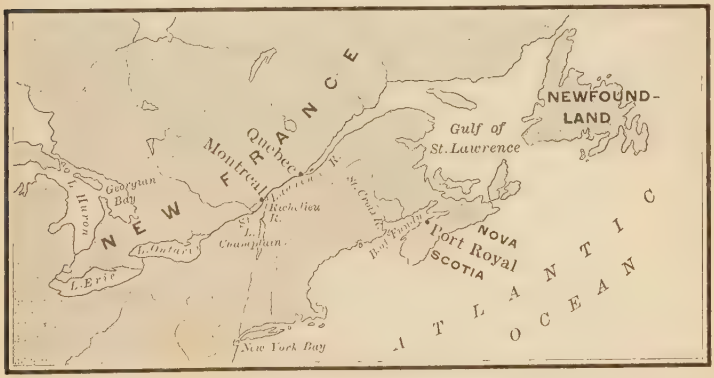
Verrazzano's next stopping place was in New York Bay. This great harbor, to-day crowded with ships from all over the world, was dotted then with canoes filled with Indians. They paddled toward Verrazzano with cries of welcome. He stayed there fifteen days. Then he worked his way along the coast as far as Newfoundland before he sailed back to France.

France was in the midst of a war when Verrazzano returned. Ten years passed before she had the time and money to spend on founding colonies in America.

Jacques Cartier Discovers the St. Lawrence River

We have seen that some great seaports were the homes of great sailors. Genoa had her Columbus, and Plymouth, her Drake. Almost opposite Plymouth lies St. Malo (săn må-lō′) on the coast of France. The men of St. Malo have always been fearless sailors. From this town came the first of the French explorers of America, Jacques Cartier (zhăk kär-tyā′).

Cartier was born in St. Malo in 1494, two years after the first voyage of Columbus. Being a daring sailor, he was thought to be the best man to send to find a new way to China and to seek land for a New



Lands Explored by the French

France. He steered for Newfoundland in 1534 and entered the Gulf of St. Lawrence. On the shore of the gulf he planted a cross and the banner of France.

He believed he must be on the way to China; but autumn storms were coming on, and so Cartier went back to France.

The next year he set out again for America. This time he sailed up the St. Lawrence River to the great

CARTIER GREETING THE INDIANS ON THE SHORE OF THE ST. LAWRENCE

cliff on which Quebec′ now stands. A small group of Indian huts occupied the site of what is now that city. The Indians told Cartier that a much larger village lay farther up the river. Cartier visited the place and found a palisaded town in the midst of cornfields. Inside the log palisade the Frenchmen saw about fifty "long houses." The Indians crowded about their visitors and shouted and cried out for joy. The

French gave knives to the men, beads to the women, and tin rings and medals to the children. Cartier, led by the chief, climbed to the top of a mountain close by. Cartier called it *Mont Réal*, from which comes the name of the city Montreal (mont-re-ôl′). No Cathay lay beyond. Only a dense forest stretched as far as the eye could see.

Cartier went back to Quebec to spend his first Canadian winter. The cold was severe. The rivers froze and snow covered everything. By spring many of his men had died, and Cartier was glad to return home. He made, in all, three voyages for France. Instead of gold, silver, and a way to China, he found icebergs, white bears, and whales. But he discovered what was as good as gold — foxes of all kinds, martens, beavers, and other animals, whose rich furs would sell for gold in Europe.

Samuel de Champlain, the Founder of New France

Fur traders began coming to Canada soon after Cartier's visit. They gave the Indians knives, beads, and trinkets for fine furs. These fur traders were not colonists. They set up rude huts on an island at the mouth of the St. Lawrence and used their spare time quarreling among themselves or with the Indians. Wise Frenchmen were beginning to see that France should colonize America to hold her claims there.

Samuel de Champlain (shăm-plān′) was just the one for this task.

Champlain's father was the owner of a fleet of fishing vessels in a small seaport in southwestern France. Samuel early learned how to manage ships when he went out sailing with his father. A war broke out in France, and Champlain, then twenty years old, joined the army. He was a brave soldier and during the nine years of fighting won many honors.

The war over, he returned home; but he could not bear to settle down in the little town. He wanted to see the world, especially the New World. By a happy chance, a ship belonging to Champlain's uncle was rented by Spain for a voyage to America. You can imagine Champlain's joy when he was accepted as captain of the ship.

Champlain always had his eyes wide open. More than that, he carefully examined what he saw and then made notes. He took great pains with everything he did. He would endure the discomforts of terrible cold and rough wilderness life to learn as much as possible. After his first trip to America he wrote for the king of France a good description of the West Indies and Mexico. To his account he added drawings of fishes and animals and of Indians dancing and working. The king of France was so pleased with this book that he gave Champlain a pension.

Champlain Goes to Canada

In 1604 we see Champlain aboard a ship carrying French colonists bound for America. After coasting along Nova Scotia, the party crossed the Bay of Fundy. A little island at the mouth of the St. Croix (kroi) River looked like a good place for a settlement. Storehouses, workshops, and dwelling houses were built and inclosed in a palisade of logs.

The buildings were just about finished when the dropping of acorns and the red and gold of the trees announced the coming of winter. Presently the bleak wind howled around the little colony. Blinding snow fell and covered the forests. Great cakes of ice blocked the river so that the colonists could not go to the mainland for fire wood. The men, huddling over their poor fires, wished that they had never left France. There was nothing to eat but salt meat and dried vegetables. This kind of food caused a terrible disease, called scurvy. Thirty-five of the seventy-nine Frenchmen died before spring.

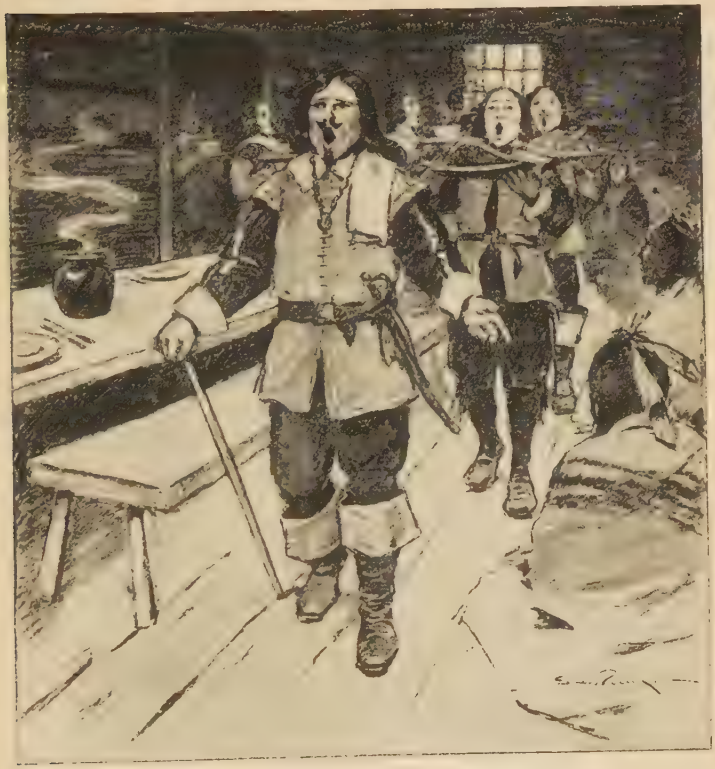
In the spring the colonists decided to move to a more sheltered place. They went to Port Royal in Nova Scotia. Houses were built much stronger this time. Gardens were started. Champlain dug a trench which he filled with water. Fish caught in the sea were put there alive and kept until needed. A ship

loaded with flour, fruits, jellies, spices, and other dainties arrived from France.

Champlain then thought of a kind of game to cheer the men during the long, dreary winter. He formed the fifteen principal men in the colony into a club which he named the "Order of Mirth." The "Order" was to provide fun as well as good food for the rest. Each member in turn was Grand Master for a day. It was his business to furnish the meals for that day. Fresh meat had to form the chief part of the meal, because Champlain knew that it would keep the men from getting sick.

Each Grand Master tried to outdo the others in setting good meals. By hunting or fishing or by buying from the Indians, the Grand Masters fed the colonists with roast duck and goose, rabbits, deer meat, and fish of all kinds. At noon the Grand Master for the day strode into the room, the collar of the order around his neck, the staff of the Order in his hand, and a napkin on his shoulder. The other members, each carrying a dish, marched behind him singing. The men had a gay time at their meals, telling stories, cracking jokes, and singing funny songs. The Indians must have enjoyed this fun, too, for they often came in and sat on the floor. During the meal, the French would give them the white man's bread and biscuit, which they liked more than anything else. After

the evening meal the Grand Master turned over the collar and staff to the Grand Master for the next day. Good food, fun, and a mild winter kept away illness.



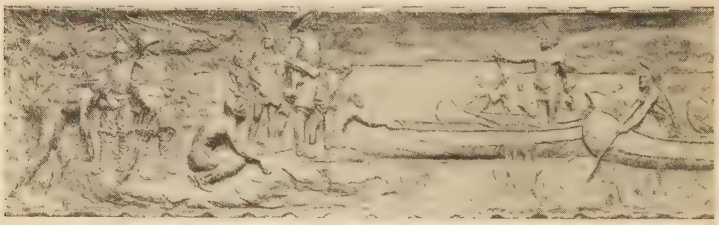
THE ORDER OF MIRTH

Sad news arrived from France in the spring. The colony was ordered to break up. Champlain and the colonists sailed back to France.

Champlain Founds Quebec

Three years later, in 1608, Champlain returned to America with more colonists. He sailed up the St. Lawrence to Quebec. There he founded a settlement, the beginning of that fine city of to-day. His plan was to make Quebec the center of New France.

The colony throve. Champlain, with two Frenchmen and a band of Indians as guides, started up the



CHAMPLAIN AND HIS ALGONQUIN FRIENDS
From a wall decoration in the Pan American Building, Washington, D. C.

St. Lawrence to explore farther inland. He saw the lodges of Indians on the bank. On landing, he found himself in the midst of several hundred Algon'quin and Huron Indians. They stared at him in wonder. He asked for their chief. Still staring and without speaking, they led him to their chief. A feast was given in honor of the French. The peace pipe was passed around. Both the Indian chief and Champlain made long speeches. Champlain promised to help the Algonquins in wars with their enemies, the

Iroquois (ĭr-ô-kwoi′). The Iroquois, feared by all other tribes, lived in what is now New York state.

Champlain took the Indians to Quebec. Their eyes bulged when they saw the city. They painted and decked themselves with their war feathers, and entertained the French with a war dance. The red fires glared on the hideously painted faces and naked bodies of the dancing savages. The night air was split by their yells.

Next day the Indians all went with Champlain up the St. Lawrence to the Richelieu (rē-she-lyû′) River. Going south up this stream, they soon came to the beautiful lake which is named in honor of Champlain.

A few nights later Champlain, his two French companions, and his Algonquin guides were paddling southward along the coast of Lake Champlain. They saw ahead of them the canoes of the Iroquois. War cries rang out. Each side spent the night getting ready for battle. Early the next morning the Algonquins and Iroquois marched toward each other on the lake shore.

Suddenly Champlain, in his shining armor and plumed helmet, stepped out from the Algonquin ranks. The Iroquois halted and stared. They had never before seen a white man. Champlain fired at the three chiefs leading the Iroquois. Two fell to the ground dead. Loud cries of joy came from the Algonquins,

and arrows began to fly from both sides. A Frenchman then fired a shot from the woods (picture, p. 115). The Iroquois saw that their shields made of hides and wood could not protect them from bullets, and so they fled into the forest. Ever afterwards the Iroquois were the sworn enemies of the French.

Champlain's Last Years

Champlain did much exploring in southern Canada. At different times he pushed as far south as Lake Ontario and as far west as Georgian Bay. It took him forty days to go from Georgian Bay to Montreal. All this time he kept a careful journal of his travels. His descriptions of the life of the Indians are the best we have.

Champlain also made many trips between France and Quebec. It was through his work that Quebec continued to grow. On one trip he brought priests over to convert the Indians and to found missions or churches near Indian villages. He believed that the French should make Christians of the Indians and civilize them. He thought it was wrong to kill or enslave them as the Spanish had done.

The missionaries had a hard time traveling through this wild country with their Indian guides. Often their only food was a coarse mush made for them by the Indians out of crushed corn and water. One of the missionaries wrote: "One must keep a smiling face

and now and then sing a hymn to please the savages, who take pleasure in hearing us sing the praise of God." He also said that the mosquitoes and flies were more tormenting than hunger, thirst, and fever. "These little beasts not only persecute you all day, but at night they get into your eyes and mouth, crawl under your clothes, or stick their long stings through them. They make such a noise that it distracts your attention and keeps you from saying your prayers." At one mission, two sailors stood on either side of the priest during the mass and waved green boughs to drive away the mosquitoes.

Besides the missionaries, more and more fur traders were coming to New France each year. Fine furs could be bought from the Indians with figs, raisins, and biscuits. Champlain's dream of a New France was coming true.

On Christmas Day, 1635, Champlain died. He was buried on the banks of the St. Lawrence. Champlain had made Quebec a center from which explorers and missionaries went out into the heart of America to build up a New France. He was one of the greatest and most fearless of the explorers of America.

Things to Do

Name three great Italian sailors who found land for the kings of other countries.

Trace on the map Cartier's voyage.

Dramatize a meeting of the "Order of Mirth."

Imagine yourself to be one of Champlain's men. Tell the story of the discovery of Lake Champlain.

You have just finished studying about the men who discovered and explored our country. Review these six chapters by seeing if you can match the names in the first column with the groups of words in the second column:

1. Columbus	*A*. discovered the Mississippi River.
2. De Vaca	*B*. conquered Mexico.
3. Balboa	*C*. founded Quebec.
4. De Soto	*D*. began the first voyage around the world.
5. Champlain	*E*. discovered the Pacific Ocean.
6. Pizarro	*F*. discovered the St. Lawrence River.
7. Magellan	*G*. discovered Florida.
8. Cartier	*H*. made the first trip across the wide part of North America.
9. De Leon	*I*. conquered Peru.
10. Cortes	*J*. discovered America.

Some Books That Will Help You

Foote and Skinner, *Explorers and Founders of America*, 187–206.

Coffman, *New World Settlement*, 11–31.

Tappan, *American Hero Stories*, 49–58.

References for Teachers. — *Voyages of Champlain*, vols. I and II, American Explorers Series; Channing, *History of the United States*, vol. I.

THE BUILDING OF JAMESTOWN

CHAPTER VII

JOHN SMITH AND THE SETTLEMENT OF VIRGINIA

JOHN SMITH was lucky in being born when he was. He was only nine years old when the English defeated the Spanish Armada (p. 111). Smith must have heard his father and other men tell about the stirring deeds of Hawkins and Drake and about the sad failure of Sir Humphrey Gilbert's and Sir Walter Raleigh's colonies.

It was an exciting time for any small boy to live in, and especially for John Smith. He seems always to have loved adventure. When he was only fourteen, he ran away. He did not run very far. His father died, and the boy came back home for a while.

By the time he was twenty years old he had made two trips to France and had spent three years in the

Netherlands, fighting with the Dutch in their war against Spain. He tells us that in the next five years he saw most of Europe, that he sailed for a while on a pirate ship, and was for a time a slave to a Turk. He finally reached England in 1604, ready for more excitement. He soon found it.

John Smith Goes to Virginia

During the years John Smith was risking his life among Turks and pirates, England was preparing the way for more adventures for him in Virginia. You remember that Sir Humphrey Gilbert and Sir Walter Raleigh spent their fortunes trying to found an English colony in America (p. 108). A group of London merchants formed what was known as the London Company (1606). They got from the king a charter, or paper, allowing them to plant a colony in Virginia. They thought that trade with the colony and the discovery of gold would make themselves and England rich.

On December 19, 1606, three ships sailed away from London. They carried one hundred and twenty colonists. Among them was our friend John Smith, then twenty-seven years old. The expedition to Virginia was the most exciting event happening in England then, and so Smith had joined it.

The ship went first to the West Indies and reached Virginia in May, 1607. The forests along

Chesapeake Bay were filled with the white blossoms of the dogwood and the pink-purple of the redbud. The ground was covered with sweet-smelling wild flowers. The men found strawberries which they said were four times bigger and better than those in England. The

THE VIRGINIA COAST

place seemed like Heaven to the men after their weary months on the ship.

An Indian chief came to welcome the English. He was piping on a flute at the head of a group of his braves. One side of his head was shaved and covered with a shiny copper plate. The hair on the other side

of his head was twisted with deer's hair dyed red. Two long feathers were stuck in his hair. His body was stained red, and his face was painted blue. He wore a chain of beads about his neck and great rings of pearls in his ears.

A low, marshy, but pretty strip of land jutting out into a river looked like a good place for a colony. The river was named the James after the king of England, and the settlement, Jamestown. Trees were cut down, building was begun, and a field was cleared for planting. The first church was only a board nailed between two trees for a pulpit, with a sail stretched over it for a roof. The seats were logs. By summer, Jamestown was a fort with a street or two of cabins inclosed in a log palisade. Blockhouses at each end held guns for defending the fort. The colony was governed by a president and a council chosen by the London Company. John Smith was one of the council.

The Virginia Colonists

Let us take a look at the colonists. Not one was a skilled farmer. Eight were trained workmen, twelve were ordinary laborers, and fifty-five were gentlemen, "who never knew what a day's work was."

The gentlemen did not like the idea of going without comfortable houses, feather beds, and downy pillows. They would have liked Virginia much better if they

had found plenty of gold and silver. They had seen a play in London which told them that the people of Virginia had gold dripping pans; that all of their prisoners were bound with gold chains. "For rubies and diamonds," said the play, "the people go forth on holidays and gather them on the seashore to stick in their children's caps." These gentlemen had thought of the trip to America as a kind of holiday excursion from which they would all come back rich.

The colonists were not used to the heat of a Virginia summer. The swampy land brought fever and other kinds of sickness. The food supply was so low that each man received only one pint of moldy wheat or barley a day. The colonists did not know how to get food from the forest and from the sea. During August sometimes two or three colonists died in one day. Only fifty men were left by October.

Winter was coming. Unless food could be bought from the Indians, the colonists would starve to death. Here John Smith came forward as a leader and saved the colony. With five men he sailed up the James River to buy corn from the Indians. He hoped, also, to find a strait to the "South Sea."

John Smith and the Indians

At one place Smith left his men and explored the forest on foot. Suddenly he heard a terrible war

whoop. His men were being attacked by a band of Indians. Before long the chief with two hundred Indians came upon Smith, who killed three with his pistol. He was taken captive and carried in a procession from one Indian village to another. Some Indians in one place showed Smith a bag of gunpowder they had probably stolen at Jamestown. They said they were going to plant it in the spring and raise a crop. The Indians must have thought that gunpowder was planted like corn and that gunpowder seed would grow and yield gunpowder fruit.

The Indians offered to free Smith if he would show them how to capture Jamestown. Smith said: "The white men are so strong and wise that the red men can never overcome them. It is better for the red men to be friendly with the white men."

After days of marching through gloomy forests, Smith was brought to trial before Powhatan′, the great chief. The court was a cleared spot with a wall of forest trees around it. Powhatan sat on a log throne. A fire was burning near him, for the weather was cool. Behind Powhatan sat rows of men and women, their heads and shoulders painted red and their hair trimmed with feathers.

An Indian woman brought Smith water for washing his hands, and another offered him a bunch of feathers for a towel. Two large stones were placed in the court.

Smith felt himself seized and his head forced down upon the stones. Some Indians raised their clubs to beat out his brains. Suddenly a young Indian girl darted across the court, threw herself down beside Smith, and laid her head on his. The Indians' clubs did not fall, for they would have killed the Indian girl,

POCAHONTAS SAVES JOHN SMITH'S LIFE

who was Pocahontas, the daughter of Powhatan. Pocahontas begged her father not to kill Smith. Powhatan promised to spare Smith and to look upon him as his son.

Powhatan sent Smith with some Indian guides to Jamestown for two guns and a grindstone. Smith loaded the cannon with stone and discharged it into a

tree that was covered with ice. Branches and ice came crashing down. The Indians were so frightened by the noise that they were glad to leave with only a few trinkets.

How John Smith Saved the Colony

On the day of Smith's return to Jamestown, January 8, 1608, Captain Newport arrived with one hundred and twenty new colonists to add to the thirty-eight still remaining in the colony. He also brought some pigs and chickens and some food, but not enough for the number of mouths to be fed. Again the English faced starvation.

Smith and Newport went to "Father Powhatan" for corn. Powhatan was very shrewd. He wanted to starve out the white men and drive them from his country. He gave Newport only four bushels of corn for a great stock of English articles, which should have bought twenty large barrels. But Smith was shrewder than Powhatan. He took from his pocket a handful of shiny blue beads that the Indians had never seen. He pretended that he would not part with them. Only the richest kings in the world could wear them, Smith told Powhatan. This, of course, made Powhatan want them. Smith at last said he would sell two pounds of the wonderful blue beads for three hundred bushels of corn. He sold more of

the beads to other Indian chiefs at the same rate. It looked as if the colony would have corn enough to last through the winter.

Captain Newport took back to England a shipload of worthless yellow soil that he thought contained gold. The colonists wanted to spend their time hunting for gold. Smith, who was now president of the colony, made them stop this foolish task and set them to planting corn and cutting down trees. Up to this time all the food raised in the colony had gone into the common storehouse. The man who worked in the fields under the broiling sun received no more food and no better house than the man who lay all day under a shady tree. Smith thought that this plan was all wrong. "He who will not work shall not eat," said Smith. He made every man work six hours a day. When the gentlemen saw the president himself toiling, they were willing to cut wood, though the axes blistered their tender fingers.

The London Company had given Smith orders to hunt for a strait or river that might lead to the Pacific Ocean. From time to time he would set out in a small boat with twelve or thirteen men. He explored all the rivers as far inland as he could go. As you know, he could not find any strait to the Pacific. He did instead an important piece of work that helped the later settlers in Virginia. He found out a great deal

about that part of the country and made a map of Virginia.

Smith Leaves Jamestown

In September, Newport returned with seventy more colonists, among them two women. The colony now numbered two hundred. Smith had some of his people collect tar and pitch from the pine trees, and others make soap and glass. He sent these products and some lumber to the London Company instead of gold.

Toward Christmas, Smith set out again to buy corn from the Indians because rats had eaten and spoiled much of the corn stored away at Jamestown. One night Smith and his men were in Powhatan's village. The old chief wanted Smith to pay forty swords for forty bushels of corn. Smith refused. That night Pocahontas crept into the white men's camp near the Indian village. She told Smith that her father was going to kill all the white men. Then she slipped away into the forest.

Some Indians came later bringing meat. They asked the Englishmen to put away their guns because the smell made them sick. Smith said, "If Father Powhatan is coming to visit me to-night, tell him to hurry, for I am ready to receive him." The night was very quiet. The next morning the English hurried back to Jamestown.

Smith had been in Jamestown two years. Under his leadership the colony was doing well. Had it not been for him, Jamestown would have been a failure like the early colonies of Gilbert and Raleigh. One day some gunpowder exploded, and Smith was badly burned. He went to England to have his wound taken care of. He never returned to Jamestown. One of Smith's comrades said of him: "Thus we lost him that never allowed more for himself than for his soldiers with him; that upon no danger would send them where he would not lead them himself; that hated falsehood worse than death."

In 1614, John Smith explored the coast of what he named New England, and made a map of the region. Some of the bays and points of land are still called by the names he gave them.

The Starving Time

When Smith left Jamestown, there were fifty or sixty houses in the colony, seven trading boats, and pigs, sheep, goats, and poultry. The colony had an excellent start. Three hundred more colonists had arrived in Jamestown just before Smith sailed home. Winter was coming, and now five hundred people had to be fed. Without the firm hand of John Smith, the colony began to go to pieces. Thirty English were killed while they were buying food from the Indians.

The supply of food grew smaller and smaller. Finally the colonists had only the nuts and berries found in the forest. Many died of starvation and the cold. Their empty houses were torn down for firewood. The Indians added to the terrors of cold and starvation by shooting arrows into the fort. Long afterwards men called that winter the "starving time."

Newport came again from England in May. Only sixty thin and feeble men, women, and children were left to greet him. There was not food enough on the ship to last through the summer. Newport said that the only thing to do was to leave Jamestown and go back to England.

The settlers were sailing down the river when they met some English ships carrying food to the colony and bringing the new governor, Lord Delaware. All returned to Jamestown. When they had landed, Lord Delaware fell upon his knees and thanked God that he had come in time to save Jamestown.

How Virginia Looked in 1640

If John Smith had paid a visit to Jamestown in 1640, he would have been surprised at the changes that had taken place in thirty years. He would have seen also a few other small villages like Jamestown. On paddling up the James River, he would have noticed one plantation after another. Each had a house and a few small

cabins surrounded by a large tobacco field, a small corn field, and a vegetable garden. Smith might have asked a planter why he raised so much tobacco. The planter would have replied that tobacco brought so big a price in London that it was as good as money.

A View of Jamestown in 1622

He might have added that he had just bought a feather bed, two pillows, and three blankets for one hundred and twenty pounds of tobacco.

If John Smith had visited one of the plantations, he would have seen a roomy, well-aired house, built of wood. Cows, sheep, pigs, and goats would have been grazing near by. Chickens and pigeons might have fluttered past him. A low hum would have told him that the owner was well supplied with honey from his beehives.

Smith might have asked how the Indians were behaving. He would have been told that some years before, the Indians had attacked all the settlements along the James River. Nearly every family had one or more killed. Then the white men hunted down the Indians in the woods and killed hundreds. "We shall not be troubled by the Indians for a long time," the owner might have added.

There was one person whom Smith would have missed. Pocahontas, his little Indian "sister," had died many years before in England. She had married an Englishman, John Rolfe, in Jamestown after she had been baptized a Christian. Two years later she and her husband and little son, Thomas, went to England. There Pocahontas was treated with great honor. Everybody flocked to see the Indian "princess." She was preparing to return to Jamestown in 1617 when she fell ill and died. She was buried in an English church far away from the Virginia forests that she called her home.

Things to Do

Read and tell to the class some of John Smith's early adventures in Turkey (see *Captain John Smith* by Johnson).

Write a letter such as one of the gentlemen in the Jamestown colony might have written to one of his friends in England to tell about his new home.

Dramatize John Smith's trial before Powhatan.

Make a speech that John Smith might have made to the gentlemen in the colony after he became president.

Some Books That Will Help You

Wayland, *History of Virginia for Boys and Girls.*

Coffman, *New World Settlement*, 54–77.

Tappan, *American History Stories for Very Young Readers*, 12–23.

References for Teachers. — Fiske, *Old Virginia and Her Neighbors*, vol. I; Eggleston, *Beginners of a Nation;* Wertenbaker, *Planters of Colonial Virginia.*

Virginia State Chamber of Commerce

Pocahontas Monument on Jamestown Island, Virginia

THE *MAYFLOWER*

CHAPTER VIII

THE PILGRIMS SETTLE IN PLYMOUTH

ON the edge of Sherwood Forest in England, where Robin Hood and his merry men lived, stands a little village called Scrooby. It is as quiet a town as you can imagine, for it contains only one small church and a few dozen cottages. The village to-day is surrounded by fields of wheat and potatoes. The people of Scrooby are and always have been farmers. It is almost the last place on earth where one would expect anything important to happen.

About the year 1600, when our story begins, Scrooby was important for one thing. The Great Northern Road connecting London and Edinburgh, Scotland, ran through Scrooby. Traveling in those days was on horseback. At twenty-five places along the road stood

posthouses where travelers could exchange their tired horses for fresh ones. The officer in charge of the posthouse was called the "post." In 1606 William Brewster was the "post" at Scrooby. Let us see how he and his friends helped to make our history.

A law in England at that time said that everybody should go to the same kind of church, called the Church of England. Any one who refused was imprisoned or fined. William Brewster and some of his neighbors in Scrooby and in villages near by believed that they ought to be allowed to worship God as they pleased. So they used to hold their own church services secretly in the posthouse or at people's homes. William Bradford, a boy of eighteen, used to walk the two miles and a half from his home at Austerfield to Scrooby.

The king's officers heard about these church services. They watched the people's houses night and day. Some worshipers were caught and put in prison. Some ran away. The rest planned to do what caused them to be known as the "Pilgrims." They said they would move to Holland, where people were free to go to any church they liked.

The Pilgrims in Holland

It was no easy thing for the Pilgrims to leave their own homes, their friends, and their neighbors to go to live among strange people who spoke a strange language.

They settled in Leyden (lī'den), one of the prettiest of the Dutch cities. Living in a city was very hard for these English farmers. The Pilgrims soon found that they had to work hard for twelve or fifteen hours a day to earn small wages. Many of them were weavers and wool combers. Even the children grew old and bent from hard work.

The Pilgrims stayed in Holland twelve years. Then they began to fear that their children would forget that they were English. They thought of the new land across the sea where their children could grow up as English children and where they could worship as they pleased. Some Pilgrims were afraid of America. They repeated stories they had heard of the terrible Indians there. Some said that they might be shipwrecked or starve or freeze to death. But the brave Pilgrims made up their minds to go to America. They sailed first to England; from there they intended to start for America. With them went Miles Standish, an English soldier who had joined them in Holland, and his wife, Rose.

The Voyage to New England

On September 6, 1620, one hundred and two colonists stood on the deck of the *Mayflower* and watched the shores of their native land fade away. Most of them knew they would never see home again. The voyage

was long and hard. The *Mayflower*, which they had hired, was a little ship, much smaller than our smallest steamers. From September 16 to November 6 the ship was tossed about by fierce storms. Waves high as mountains broke over the deck. John Howland, a Pilgrim, was washed overboard by a great wave. Luckily a long rope, attached to the ship, was trailing along in the water. Howland grabbed it, and the crew fished him up with a boat hook.

The Pilgrims were forced to stay below deck in the stuffy cabins. They could get no exercise in the fresh air. Their clothes and bedding were damp all the time. Though many people were sick, only one Pilgrim died on the way over. A little son was born to Mr. and Mrs. Hopkins. They named him Oce'anus after his birthplace.

It is surprising that the Pilgrims stood the voyage as well as they did. The food was mainly bacon, hard tack (a kind of biscuit), salt beef, smoked fish, and cheese. There was only a little butter, vinegar, and mustard, only a few prunes and lemons, no other fresh fruit, and no vegetables. Food was given to each family every day and was generally eaten cold, because cooking could not be done easily. A frying pan containing the bacon or beef had to be held over a charcoal fire. This way of cooking was so slow that it was impossible for one hundred people or more to have warm food.

Finding a Place to Settle

The sandy shore of Cape Cod came in sight on November 9. Bare trees and whistling winds greeted the Pilgrims instead of the leafy trees and mild breezes which they were expecting. The *Mayflower* was much battered by the storms, and so she was anchored in Cape Cod Bay (map, p. 177). All but the sick went on shore to enjoy the fun of walking on solid land. The men and children gathered sweet-smelling cedar wood for fires. The women set kettles of water to boiling and had the first Monday washday in the New World.

Miles Standish, William Bradford, and several other men set out in a little boat to find a place for a settlement. At different points they went ashore and explored the land. The weather was cold. Snow and sleet began to fall fast. The water froze on their clothes and made them like coats of iron. The men were scratched and bruised by briers and other underbrush. They came upon some mounds of sand, near which was a kettle. On digging up the sand, they found baskets of corn, which had been buried by the Indians. The Pilgrims took some of the corn to plant. They hoped to find the Indian owners sometime to pay them for their corn.

At another place some Indians, hiding behind trees, shot arrows at the white men. Standish lifted his gun

THE PILGRIMS FIND BASKETS OF CORN BURIED IN THE SAND

and shot at the tree above an Indian's head. The Indian plunged into the forest.

About the middle of December, the explorers drifted into the harbor called Plymouth on John Smith's *Map of New England* (p. 139). The land there had been cleared, and corn had once been planted on it. No Indian owners were seen. Four or five clear brooks flowed through the land. Deep forests surrounded the fields. A hill near by seemed a good place for a fort. There were plenty of wild geese, ducks, rabbits, and

deer on land, and fish, crabs, and lobsters in the water. It seemed a good spot for a settlement. The men hurried back to the *Mayflower* with the news. It was a sad return for William Bradford. His friends told him that his wife, Dorothy May, had fallen overboard and drowned.

The *Mayflower* sailed over to Plymouth late in December. Imagine how the women and children

THE LANDING OF THE PILGRIMS

must have felt as they looked upon the scene from the deck of their little ship. They saw a rocky coast, dark pines, and bare trees tossed by a sharp wind. The ground was powdered with snow. There was yet no sign of a house. This meant more tiresome weeks of living on the *Mayflower* until houses were built.

Plymouth, the First Town in New England

The men first set up the common house which was to shelter them until they could finish their own homes. Some of the men chopped trees, others gathered thatch or grass for the roofs, and others started building.

THE INSIDE OF THE FORT AT PLYMOUTH
Armor, guns, and kegs of powder were kept there.

Two workmen and their two dogs strolled off into the woods during their lunch time. They saw a deer, and while following it on the heels of their dogs, they lost their way and wandered about in the falling snow. Night came on. The howling of wolves — lions the men thought they were — frightened them. They walked up and down under a tree all night, ready to

climb into the tree if the "lions" came close. The next day, faint from hunger and weariness, they stumbled into Plymouth.

On Saturday, January 14, the common house was finished. Suddenly the roof burst into flames. A spark had fallen on the dry thatch, and a high wind fanned the blaze so that the thatch quickly burned off. The rest of the house was not harmed. Since the next day was Sunday, the Pilgrims would not rebuild the roof. All day long a cold, dreary rain poured down on the men as they sat shivering in their roofless house.

One by one the homes were finished, and the families moved from the *Mayflower*. The winter was a mild one for New England. However, poor food, rainy weather, and damp clothing led to sickness among the colonists. Sometimes only six or seven were well enough to wait on the sick. Rose Standish was one of the first to die. Only two colonists did not fall sick, Miles Standish and William Brewster. They worked day and night, cutting wood, making fires, cooking food, washing clothes, tending the sick, and burying the dead.

Only fifty-one of the one hundred and two settlers were left when the warm sun of March shone upon the sad little colony. Many a poor little Pilgrim child was without a mother, because all but four mothers had died.

The Pilgrims' Indian Neighbors

One March day the Pilgrims saw an Indian walking down the little street of the village. He was nearly

Samoset Comes to Plymouth

naked. "Welcome!" he cried to the surprised Pilgrims. His name, he said, was Sam'oset. He told them in broken English that he lived on the coast farther north and had learned English from the English fishermen who came there. The Pilgrims noticed that he shivered in the chilly wind, and so they put a coat around him. They gave him a dinner of roast duck, biscuits, butter, and cheese, all of which he liked.

Samoset said that the Plymouth Indians had been wiped out by the plague four years before. A tribe of

sixty warriors and their chief, Mas'sasoit, were the Pilgrims' nearest neighbors. Samoset spent the night with the Pilgrims, but they watched him carefully. They gave him a knife, a bracelet, and a ring when he left.

Some weeks later he returned with another Indian, Squanto, who also spoke English. He had once been captured and carried to London. Samoset said that Massasoit was on his way to visit the white men. Sure enough, Massasoit and his painted braves presently appeared over the hill.

Brown Bros.

MASSASOIT
Statue at Plymouth.

Miles Standish and a few others met Massasoit. They led him to a house, where they laid on the floor a green rug and some cushions. Governor Carver with a drummer and a trumpeter marched to the house and sat on the rug with Massasoit. The Indian was not pretty to look at. His face was painted a deep red, and he was oiled all over so that he shone. The governor and the chief smoked a pipe of peace. They agreed that the white men and the Indians should not harm each other. Then the Indians

and the white men grew very friendly. The Indians liked the trumpet and tried to blow it.

Some time later Massasoit sent his white neighbors an invitation to visit him. Two Pilgrims accepted. They made Massasoit a present of a red cotton coat and a copper chain. The chief put on both his gifts and was much pleased with his fine appearance. The white men discovered that the Indians were very poor. Though the Indians entertained their guests in their best manner by giving them corn bread, fish, and boiled acorns, the white men went to bed hungry. They could not sleep, however. The hard bed of boards, the mosquitoes, and the fleas were bad enough, but the Indians sang themselves to sleep. The poor white men were glad when it was morning so that they could go back home for a good meal and a quiet nap.

Squanto was a great help to the Pilgrims. He taught them how to plant corn so that it would grow in the thin, poor New England soil. Before he put in the seed, he buried a dead fish under each hill, to fertilize the ground. The Pilgrims planted twenty acres in corn. Squanto also showed the Pilgrims how to catch eels.

Ho'bomok, one of Massasoit's men, liked the Pilgrims so well that he joined them. The Pilgrims gave him a piece of land in the village. When he was an old man, Miles Standish took him in and cared for him at his own fireside.

The First Thanksgiving Day in America

The autumn of 1621 brought the Pilgrims a good harvest of corn, wheat, rye, and barley. A large supply of furs and lumber was ready to be sent to England. The waters were full of fish and wild ducks; the forests supplied wild turkeys and deer. Every one in the colony was well, and the Indians were friendly. The houses were in good condition for the winter. Firewood enough to last through the cold weather had been cut and stacked.

The Pilgrims were so happy over their success that they decided to celebrate with a feast. They wanted to give thanks to God for their fine harvest. After all their hard work they also needed a rest and some fun. Massasoit and ninety of his tribe were invited as guests. Four hunters were sent out by the governor to get rabbits, wild turkeys, and ducks enough to last a week. All the kettles and pots at every fireplace in the village were boiling and simmering as the women and girls hurried about, preparing food. The Indians added five deer to the feast.

The festival lasted three days. Each morning there was a church service in the common house. For the rest of the day the Pilgrims and the Indians feasted and played games. The red men entertained their hosts by singing and dancing. Miles Standish and his soldiers

THE FIRST THANKSGIVING

marched and drilled for the Indians. In this way, our great Thanksgiving holiday began.

The Work of Miles Standish

How the Pilgrims could have managed without Miles Standish, it is hard to say. They had lived quiet lives in England and in Holland. They would have suffered from hunger, though the woods were full of rabbits, deer, and wild fowl, for they did not know how to shoot. They knew nothing about muskets and fighting. Here they were in a land of savages and wolves, and they did not even know how to protect themselves. One day John Goodman's dog came running from the woods and hid between his master's legs. Two wolves were chasing

him. Goodman threw a stick at the wolves to drive them away. They came back shortly and sat grinning at Goodman and his dog.

Standish was a soldier. It was a lucky day for the Pilgrims when he decided to join them. They wisely made him their captain. He drilled the Pilgrims, and taught them how to shoot. Some Indians had been troublesome when the Pilgrims first landed. Standish by himself drove them away.

The colony was about a year old when one day an Indian came running to the village. He left a bundle of arrows tied with a rattlesnake skin. Standish made the Indian tell why. The Indian, he found, had been sent by Canon'icus, the chief of the Narragansetts, a tribe to the south of the colony. Squanto said the arrows meant war. Governor Bradford sent back to Canonicus the rattlesnake skin stuffed with gunpowder and bullets. The Indian chief took the hint. He sent back the skin unopened.

Standish was afraid that the Indians might sometime attack the Pilgrims. He drilled the men in companies. One company was trained to put out fires, because the Indians often started an attack by setting fire to houses.

Standish knew how to deal with the Indians. As he had learned their language from Hobomok, he was a good trader for the colony. Once, when he was

buying corn from the Indians, some of them stole his beads. He had only six men with him, but he set them on guard around the chief's house. Most of the Indians were in it. Standish said he would kill them if they did not give back his beads. Not only did he get his beads, but the Indians also brought him more corn.

How the Pilgrims Were Saved from the Indians

The Indian leaders of tribes near Plymouth were making plans to kill all the white men. A kind act of the Pilgrims saved the colony.

Massasoit lay dying, so the Indians thought. Winslow, a Pilgrim, was asked to come to see him. Hobomok, who was guiding Winslow and another Pilgrim to the sick chief, said that Massasoit was the best of sachems. He was not bloody and cruel like other Indians. He loved peace better than war. There would never be another like him, said Hobomok.

The sickroom was crowded with Indians, sobbing and crying. Winslow saw that Massasoit was sick from eating too much. Winslow doctored him until he was well. When Winslow left, Massasoit said: "Now I see the English are my friends and love me. While I live I shall never forget the kindness they have shown me." Then Massasoit whispered something to Hobomok.

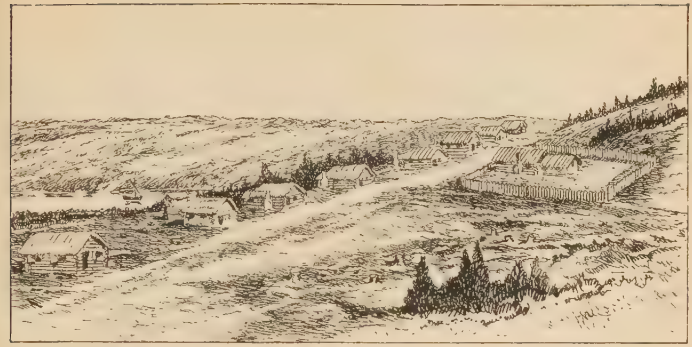
As Hobomok was going home with Winslow, he told the white men what Massasoit had whispered. "The

white men," said Massasoit, "should kill the warlike Indian leaders before they can attack the white men."

Standish with eight men went north to warn some English there. One Indian chief marched up to Standish and bragged about his sharp knife. The leader, a tall, strong Indian, made fun of Standish's shortness. He boasted, "Though you are a captain, you are a little man. I am not a chief, but I am a man of great strength." Standish said nothing.

Next day in a fight between the Indian leaders and Standish and his men, the Indians were killed. With the death of the leaders, the plot to kill the white men came to an end. Standish had made the Indians thoroughly afraid of the white men. When the Indians ten years later found a white man lost in the woods, they hurried to tell the Pilgrims.

Massasoit always kept his word about being friends with the Pilgrims. Once Winslow was on his way home from Connecticut to Plymouth. He stopped to visit his old friend Massasoit. The Indian offered to guide him home. When they started, the chief sent an Indian ahead to Plymouth with the news that Winslow was dead. This seemed a strange thing for the old chief to do. Of course, the Pilgrims were much upset to learn this sad news from the Indian. While they were mourning, into the village walked the governor and his Indian companion. The chief said that he



PLYMOUTH IN 1622

had sent the news of Winslow's death ahead so that "Winslow would be the more welcome and the Pilgrims the more happy." He had come with Winslow to enjoy the surprise.

As the years passed by, the colony slowly grew and spread out into little villages along the coast. Thirty-five more colonists had come to Plymouth in 1621, sixty, a year or two later, and in 1627 twenty or thirty more. When little Oceanus Hopkins was four years old, he saw a cow for the first time in his young life. A small herd of cattle was brought to Plymouth then. By 1643, there were 3000 people in the eight towns that made up the Plymouth colony.

We should remember that it was the Pilgrims who showed other Englishmen the way to a new land where they could worship as they chose.

Things to Do

Explain who the Pilgrims were.

On the sand table make the village of Plymouth. Show the hill behind the village, the main street, and the bay.

Dramatize the first Thanksgiving.

Tell why the colonists were lucky to have Miles Standish join them.

Why should we always remember Squanto and Massasoit?

Let two boys pretend to be the two lost men. They tell the people of Plymouth (the class) about their adventure with the "lions."

Some Books That Will Help You

Pumphrey, *Pilgrim Stories.*

Coffman, *New World Settlement*, 78–100.

Tappan, *American History Stories for Very Young Readers*, 24–35.

Humphrey, *How New England Was Made*, 27–47.

Otis, *Mary of Plymouth* (fiction).

References for Teachers. — Bradford, *Plimouth Plantation;* Goodwin, *Plymouth Republic;* Usher, *The Pilgrims and Their History;* Eggleston, *Beginners of a Nation.*

A Street in Salem

CHAPTER IX

THE PURITANS COME TO MASSACHUSETTS

It was ten years since the Pilgrims had left England. Life in England was growing harder and harder. The king was laying heavy taxes on everything. He was demanding big loans of money from the rich men of his kingdom. When they refused, he put them in prison.

He was doing another thing that to many people seemed even worse. Some Englishmen did not like certain parts of the Church of England service. They wanted a simpler and what seemed to them a purer form of service. For this reason, they were called "Puritans." The king ordered all his subjects to attend the Church of England services. Some of the Puritans refused to obey this command and were punished.

The Puritans thought the Sabbath should be kept holy. It was the custom of many of the English to spend Sunday playing games and amusing themselves. On week days, they liked cockfights and another cruel sport called bull baiting, in which a bull was tormented by dogs. The Puritans thought such sports were wrong.

One of the leaders of the Puritans was John Winthrop, a wealthy, educated lawyer. He had a fine country home, so large that at least nine servants were needed to take care of it. John Winthrop was a good leader because he set a good example. He thought the drinking of wine was harmful and would not even have it on his table. He taught that it was unhealthful to eat too much. When he ate heavy meals, he said, he became sleepy and could not think.

John Winthrop and the Puritans thought of the great new land where men could be free. They obtained from the king a charter which permitted them to settle in Massachusetts. Winthrop was made governor of the colony. Some men were sent ahead to New England with cattle, tools, and seeds. They were to build houses and start planting crops.

John Winthrop the Governor of the Colony

John Winthrop sold his estate in England. Leaving his wife and children to follow him later, he started

Some Things the Colonists Brought with Them

for America. Eleven ships, carrying a thousand settlers, sailed from England in March, 1630.

The long voyage and rough weather caused much sickness aboard. One afternoon when the wind died down, Winthrop had a rope stretched across the deck. The sick and the children were made to stand and shake the rope up and down until they were warm. Fresh air, sun, and exercise soon made the sick grow well and merry.

As the ships neared land, codfish were caught, sixty-seven in less than two hours. Some of the fish were a yard and a half long.

The ships sailed into Massachusetts Bay one beautiful June morning. Houses had been built at a place called Charlestown (map, p. 177). The water here

made some of the settlers sick, and so Winthrop moved most of the people across the bay to Boston. The Massachusetts Bay colonists were much better off than the Pilgrims. There were among the Puritans carpenters, gardeners, soldiers, doctors, ministers, and lawyers, besides farmers. Many had been well-to-do in England. They brought with them tools, seeds, guns, livestock, and furniture. Some idea of what was needed in the new land can be gained from the list of things Winthrop wrote his wife to bring with her to America: warm clothes, pans, linen, bedding, candles, soap, and two chests filled with butter, eggs, fruit, and flour.

The first hard winter of cold, hunger, sickness, and death was like that which had nearly wiped out the Pilgrim colony. The suffering at Massachusetts Bay would have been worse if it had not been for Winthrop. He had sent a ship to England for food as soon as he had arrived in the colony. By February, 1631, the food was nearly gone except for clams and acorns. Winthrop was giving the last handful of meal in his barrel to a poor man with a large family. He happened to glance out of the window. He could see in the distance the ship which was bringing food.

The governor's wife and children and many more colonists arrived in November. The colony around Massachusetts Bay grew rapidly. Twenty thousand

Puritans came to New England within the next ten years. Many small towns were built along Massachusetts Bay. The fact that John Winthrop was

A Puritan Girl

governor of Massachusetts probably caused three fourths of these colonists to settle there. They looked upon him as a friend as well as a governor.

One winter, wood was very scarce in Boston. A certain poor man was stealing wood from Winthrop's

pile. A friend of Winthrop's told of the theft. Winthrop said that he would cure the man of stealing. Accordingly, the governor called the poor man to him: "Friend, it is a severe winter, and you doubtless are not well provided with wood. Therefore, I would have you supply yourself from my wood pile until the cold season is over." After the man left, Winthrop asked his friend: "Have I not cured the man of stealing my wood?" Winthrop used to send members of his family at mealtime to see if the poor had enough to eat. He would have food taken to those whose tables were nearly bare.

Why Some Left the Massachusetts Bay Colony

The Puritans were very strict. They had many laws which seem strange to us. One of these was that every one in the colony should attend church. A man who did not appear at church on Sunday would shortly be seen standing locked in the pillory or sitting in the stocks. The pillory was a post, tall as a man, with a board across it. In the board were holes for the head and arms. The stocks consisted of a board with holes for the feet. The pillory and stocks were always in a public place (picture, p. 163). People passing by often called the prisoner unpleasant names.

Some people in the Massachusetts Bay colony saw no reason why they should go to the Puritan church.

Had they not come to America to worship as they pleased? The Puritans were stern. They fined and punished such offenders and threatened to drive them out of the colony.

One preacher, Roger Williams, said the Puritans had no more right to make the colonists go to the Puritan

THE INDIANS WELCOME ROGER WILLIAMS

church than the king had to force the Puritans to go to the Church of England. Roger Williams was driven from the colony by the Puritans and told to go back to England. He fled through the snowy woods to a tribe of friendly Indians, who took care of him until spring. In Rhode Island, Williams founded a settlement which he called Providence. It was a place where all were free to worship as they pleased. Before long

people of many different religions came to live in Providence.

Other Massachusetts Bay colonists who disagreed with the Puritan leaders decided to go elsewhere. Led by Thomas Hooker, they took all their furniture, clothes, and cattle and marched through the wilderness south of Massachusetts. They founded the city of Hartford, Connecticut, in the fertile valley of the Connecticut River.

John Eliot, the Preacher to the Indians

The same ship that brought the governor's wife and children to Massachusetts carried also a young preacher named John El'iot. He had studied at one of the great colleges in England. Being a Puritan, he soon found that the best thing to do was to leave England. He was only twenty-seven years old when he came to Massachusetts.

Eliot had not been there long before the people of Roxbury, a town near Boston, asked him to be the preacher of their church. They soon found out what a good man he was. Much of his salary went to the poor in his church. Often he gave the money away so fast that his own family was in need before his next salary was due. Once the church treasurer put the money for Eliot's salary into a handkerchief. Then he tied it with many hard knots to keep Eliot from

giving away the money before he reached home. Eliot stopped at the home of a very poor family. The mother, with tears streaming down her face, met him at the door. Eliot tried to untie the knots in the handkerchief. He grew impatient when the knots would not open. Finally he handed the handkerchief with all the money in it to the woman. "There, my dear," he said, "I believe the Lord wants you to have it all."

Eliot lived a very simple life. One dish of food was his meal. He drank water because he said it was made before wine and was much better. He thought that to use tobacco was silly, dirty, and a waste of time. He was the preacher of Roxbury until his death at the age of eighty-six.

Eliot is remembered mostly for his work among the Indians. He thought that the Indians should be told about the white man's religion. He took into his home an old Indian who could speak English. Eliot learned an Indian language from him. He translated the Ten Commandments, the Lord's Prayer, and later the Bible into that language. Eliot began to preach to groups of red men.

Soon numbers of Indians would come together in one place, sometimes in a wigwam. Eliot would hold a church service for them. First, he would say a prayer in English. He next preached in the Indian

language for about an hour. When he finished, he would invite his listeners to ask him questions about the sermon. Once an old Indian asked if God could

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JOHN ELIOT PREACHING TO THE INDIANS

A wall painting in the State House, Boston, Massachusetts.

understand the Indians' prayers. Eliot answered that God had made the Indian as well as the white man and could understand the language of both. Eliot asked the Indian children questions and then gave them each

a cake or an apple. The whole service usually lasted three hours. Eliot would ask the Indians if they were tired. They always said, "No," and wanted to know when he was coming again.

Eliot made the Indians practice what he had taught them. As they were usually very lazy, he taught them that idleness is a sin. He had them build a village of log houses under the direction of an English carpenter. One large house was to be used as a church and school. Each Indian had to work in the fields or he was fined. The Indians were dirty. Eliot showed them how to keep themselves and their homes clean.

In 1674 there were around Boston 1500 Christian or "Praying Indians," as they were called. Other preachers had converted Indians in other parts of New England, so that there were, in all, about 4000 "Praying Indians."

The Indians as Neighbors

The white people and the Indians of New England had been at peace for many years. When people help each other, they are apt to get along well together. Squanto, as we have seen, had shown the white men how to plant corn. The settlers were kept from starving to death the first winter by corn bought from the Indians. Sometimes an Indian complained that a white man had not paid for his corn or land. The

white man was brought before the court and made to pay his debt.

The Indians, in turn, were helped by the white settlers. Corn, beans, nuts, meat, and fish were almost the only food the Indians had. Sometimes the corn crop was a failure, and hunting was impossible in the coldest weather. Before the white man came, sometimes a whole Indian tribe would starve and freeze to death. Now the Indians traded their furs for the white men's vegetables, pigs, chickens, butter, and for his good knives and blankets. Sometimes the settlers gave the Indians food to keep them from starving. We have just read of John Eliot's good work among the Indians. For the most part, Indians and white men lived peaceably side by side.

The Pilgrims, you remember, had made a treaty of peace with the friendly Massasoit in 1621 (p. 154). Massasoit died in 1660. He left two sons, Alexander and Philip. Alexander became the chief. The Plymouth colony heard that Alexander was plotting a war against the white people. He was called before the judges at Plymouth and questioned. The judges believed him when he said he would not harm the white people.

Unluckily for the colonists, Alexander fell sick and died on the way home. Like most savages, King Philip did not know what sickness meant. He believed

that the white people had poisoned his brother. From that time on, Philip planned to get even. He thought, too, that the white men were taking the Indians' land, and that they should be driven from the country.

King Philip's War

The Indians had bought muskets from the English, and were expert marksmen. Philip did not form his warriors into an army. Instead he sent them out in bands to attack small, lonely villages.

One Sunday morning in 1675 the people of the little village of Swansea, in Plymouth colony, were at church. Somebody, glancing out of the window, saw two houses in flames. Almost at the same time, the war whoop of the Indians rang out. Several messengers slipped out of town and rode to Plymouth and Boston for help. A party of soldiers hurried to Swansea. They found the village a heap of smoking ruins, and the ground covered with the murdered bodies of men, women, and children.

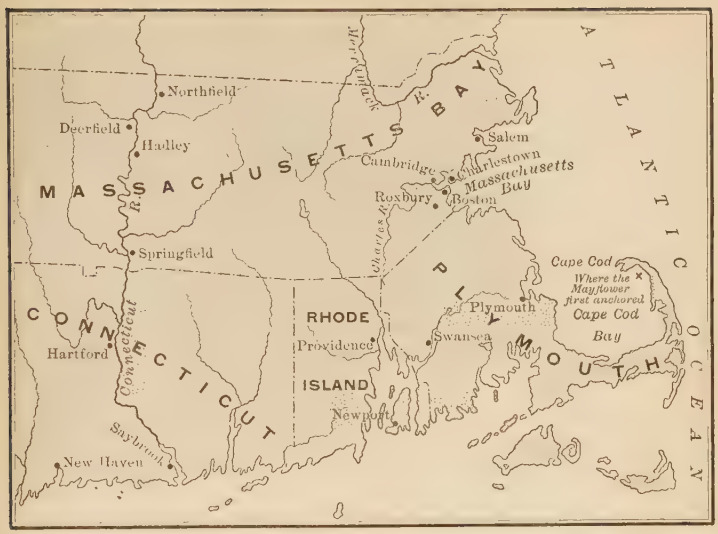
When the terrible news was spread, the whole country was frightened. War with the Indians had really started. What happened at Swansea was repeated in many towns in Massachusetts and Connecticut.

The Indians arrived at Hadley, Massachusetts, one Sunday during church time. At the sound of the war whoop, the men in the church seized their guns and ran

out. The sight of so many yelling savages frightened them. They started to rush back into the church. Suddenly an old man with a long white beard stood before them. Like a general he took command and ordered the men to fire upon the shouting Indians. Soon the savages ran to the woods, the white men after them. The men came back to thank their brave leader, but he had disappeared. They thought he must have been sent from Heaven to help them. The story of how the "Gray Champion," as they called him, saved Hadley was told at many a fireside for years after. We know now that the "Gray Champion" was really an English judge whom the king wished to punish and who was hiding in the colony.

The people of Northfield and Deerfield crowded into Hadley for protection. A large harvest of wheat had been left at Deerfield. Ninety men with eighteen wagons went after it. Early in the morning, they were crossing a brook with their wagons filled with wheat. Seven hundred Indians fell upon them. Only eight white men escaped. It was the saddest day in the history of New England. The brook is known to this day as Bloody Brook.

The news of this horrible massacre stirred up all the settlers of New England. They began to hunt the Indians down like wild animals. Philip was driven from forest to swamp. As the white men closed in on him,



NEW ENGLAND COLONIES

it is said that an Indian of his own tribe shot him. The Indians were almost wiped out. New England feared her red neighbors no more.

THINGS TO DO

Imagine yourself to have been one of the Puritans on the ship with John Winthrop. Give an account of the trip.

Tell three things that prove that John Winthrop was a good governor.

Write four sentences on the subject: How the Indians Helped the Colonists.

What do we want to remember about John Eliot?

Compare King Philip with Massasoit.

Some Books That Will Help You

Foote and Skinner, *Explorers and Founders of America*, 150–166.

Humphrey, *How New England Was Made*, 47–162.

Hart, *Colonial Children*, 136–140.

Otis, *Ruth of Boston* (fiction).

References for Teachers. — Winthrop's *Journal;* Fiske, *Beginnings of New England:* Andrews, *Fathers of New England;* Eggleston, *Beginners of a Nation;* Earle, *Margaret Winthrop.*

Ship Building in Early New England

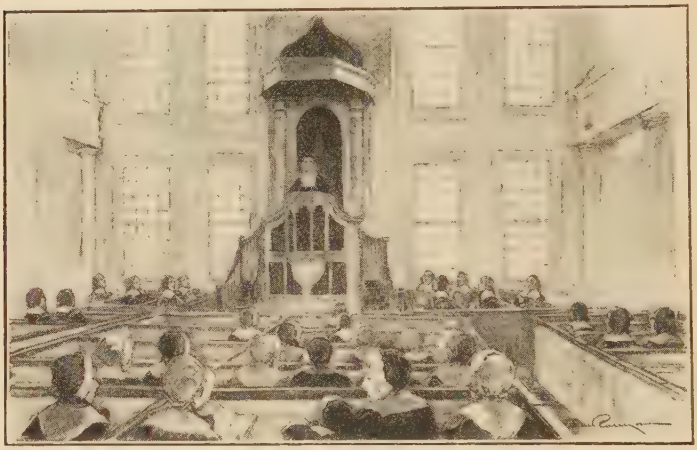
CHAPTER X

HOW THE NEW ENGLAND COLONISTS LIVED

Most of the colonists of New England lived in towns or villages or on farms near a village. Dense forests, wide swamps, or lonely stretches of sand often separated one village from its neighbor. Wild animals still roamed near the settlements. In the year 1725, twenty bears were killed near Boston in one week. Governor Endicott of Salem could not visit Governor Winthrop in Boston in the spring because he could not wade through the swamp. It took Winthrop two days to travel from Boston to Plymouth to see Governor Bradford. He was carried over streams on the backs of his Indian guides. The only way to travel by land was on horseback or on foot.

A trip of any great distance was usually made by

river or by sea rather than by land. Most villages were near the sea, and so the New Englanders became



A Meetinghouse

great sailors and traders. They took cargoes of furs and fish to England, the West Indies, and even to Africa. They brought back clothes, food, and tools to sell in the colonies. Sometimes they carried slaves from Africa and sold them in the West Indies for molasses. Rum was made in New England from this molasses.

The New England Village

In the center of each town was the "green" or public square. Here stood the meetinghouse and schoolhouse. Church services and public meetings were held

in the meetinghouse. In front of it were the stocks and pillory (picture, p. 163). The colonists' houses fronted the village street and were usually built of wood.

Most New England colonists were farmers. Each household raised its own beans, pumpkins, squashes, corn, and flax, kept its own cows, pigs, and chickens, and made its own clothes. Sometimes the farm was right behind the village home. Sometimes it was a mile or so outside the village. Large plantations, like those of Virginia, were impossible in most of New England, where the soil is thin and rocky.

A Village Cowherd

Each village had a cowherd whose wages were paid by the farmers. The cowherd blew his horn in the village street each morning. The cows would leave their stables and follow him to the village pasture or

common. He brought them back to the street in the evening, and the cows found their way home. The pigs rooted about the village streets and ate the garbage that was thrown there. The pigs were really the street cleaners of colonial times.

In each village of any size there were always a few shops. Since many people in those days could not read, shopkeepers hung out signs in front of their shops. A shoemaker's sign was a wooden boot; a hatter's was a hat; a goldsmith's a golden ball. On a lemon-trader's sign was painted a basket of lemons. Sometimes a shopkeeper called his place the "Green Dragon" or the "Seven Stars" or the "Red Lion," as the picture on the signboard would tell. An advertisement would say that John Brown had books for sale "at the sign of the Black Swan near Beacon Hill." This meant that anybody wanting to buy a book from John Brown could find him in his shop near Beacon Hill, and that his shop had on the outside a sign decorated with a black swan.

There was a tavern or inn in every village. There travelers could get food and shelter for themselves and their horses. A tavern could always be told by its sign. Travelers might spend the night at the sign of the "Sun," "Three Crowns," or "Bunch of Grapes."

Let us see how business was carried on in colonial times. A tailor announced: "I will make men's clothes

after the best manner, very reasonable, where Merchants, Brewers, Silversmiths, Sadlers, Shoemakers, Soap Boilers, Blacksmiths, and Hatters, may have their work done by way of Barter and Exchange." To have work done by barter and exchange meant that the merchant gave the tailor for a suit of clothes some

A Colonial Tavern Sign

articles such as molasses, sugar, English gloves, or tobacco, which he had for sale in his shop. The silversmith exchanged a silver bowl or a pair of candlesticks for a suit of clothes. The shoemaker probably made shoes for the tailor's children in exchange for clothes for himself or his son. In New England towns most buying and selling was really trading a thing you had for something that your neighbor had. Corn, beaver skins, and wampum (p. 55) were always as good as money.

The only money in the colonies was the English and Spanish coins that were brought in from England and the West Indies. As you might imagine, such a mixture of coins was troublesome. In 1652, Captain Hull set up the first mint in New England. Silver coins, silver spoons, and silver buttons were melted down and made into shillings, each stamped with the figure of a pine tree. The "pine tree shillings" were the first real money in the colonies. But barter was still carried on in country places for a long time.

The New England Colonists at Home

There was much work and little play in the colonial home. If you could be a colonial boy or girl for a few weeks, you would see how much easier and how much more pleasant your life is to-day. The colonial boy had many "chores" or tasks that took up his time every day before and after school. He had to feed the horses, chop wood and bring it into the house, gather vegetables, pick berries, and wind yarn on spools. In the spring he sowed seed. In the summer he walked barefoot between the rows of flax plants and corn stalks and weeded them. In the fall he helped gather the harvest. When sheep were sheared, when soap was boiled, when cider was made, the colonial boy had to help.

Now and then he was lucky. Sometimes the sky

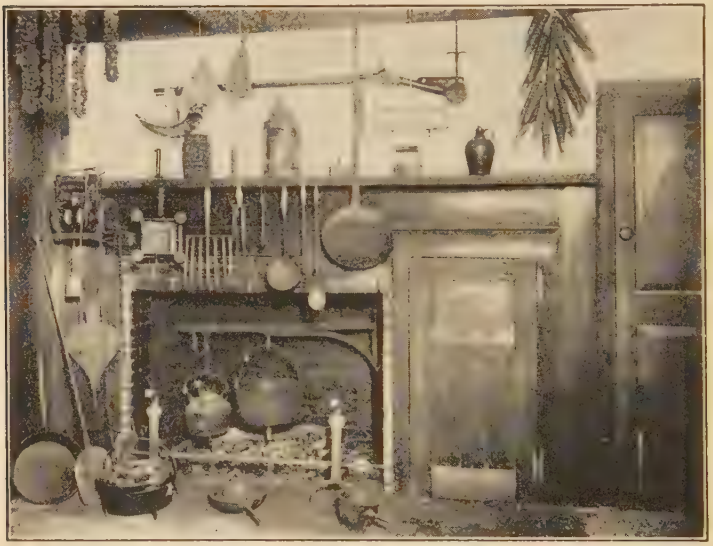
seemed to grow dark suddenly. At the cry of "Pigeons!" every man and boy would drop his work and seize a gun. The pigeons would soon alight. Sometimes there were thousands in a flock, and the boy and his neighbors might shoot hundreds of them. The hunting of wild geese, ducks, and turkeys, rabbits, squirrels, and deer was sport as well as work for the boy. Many pleasant hours he must have spent, too, dozing on the river bank as he waited for a fish to bite.

There was one kind of work the boy loved. Early in the spring he and his father with the men and boys of neighboring farms would camp for several days in a sugar-maple forest. Collecting the sap from the trees and boiling it in great kettles until it was thick, were hard but delightful tasks. At night, men and boys sat about the great crackling fire and told stories of fights with Indians and with bears.

The colonial girl had an even harder time than the boy. In the first place she went to school only long enough to learn how to read and write. One father said: "In the summer, it's too far for the girls to walk to school; in the winter, they should stay at home and help in the kitchen."

Certainly there was much to do in the kitchen. The colonial kitchen was living room, dining room, and sometimes bedroom. It was the most cheerful

room in the house, as it was usually the only room with a fire in it. A great fireplace filled one side of the room. Sometimes seats were built inside the chimney



Courtesy of Essex Institute

THE FIREPLACE IN A NEW ENGLAND KITCHEN OF 1750

Notice the great iron pots and pot hooks, and the corn and dried apples hanging from the rafters.

for the children. The grown-ups sat in front of the fire on a settle which had a high back to keep off the cold.

The blazing fire was very cheerful, but it did not heat much of the room, for most of the heat rushed up the chimney. New England winters were very cold. The bitter wind often found its way into the

living room through openings between the logs or cracks in the boards. Ink sometimes froze in the bottle only a few feet from the fire.

A fire burned in the fireplace all the year round. There were no matches in those days. If the fire went out, the housewife might spend a weary half hour or longer trying to make a fire by striking a piece of flint. The spark had to be large enough to set fire to a piece of tinder or very dry wood. She sometimes sent one of the children to borrow some fire from the closest neighbor. One careless boy while on such an errand dropped some burning coals on a pile of dead leaves. The leaves blazed up and set fire to a house near by.

Every bit of cooking and baking had to be done at the fireplace. Chains of different lengths, with hooks at the end, hung from an iron rod above the fireplace. The housewife hung on these chains pots and kettles containing the food. Your mother may use light aluminum pans for cooking and may have a gas or electric or oil stove. Think how much trouble it was to cook a meal in colonial days. Some brass kettles held as much as fifteen gallons. Some of the iron pots weighed forty pounds. When the food began to boil, the housewife lifted the heavy kettle off the long chain and put it on a shorter one to keep the food from burning. She boiled all the vegetables in the same pot to save work.

She cooked the meat in a stew or in soup with vegetables. The Indians had taught her how to roast corn in the ashes.

Now and then a colonial housewife would hang a piece of meat by a string from a peg in the ceiling above the fireplace. One of the children had the tiresome job of turning the meat to keep it from burning as it roasted. Very fortunate was the housewife who had a Dutch oven. This was an iron box, open on one side (picture, p. 192). A chicken or roast or bread was put into the oven with the open side to the fire.

At mealtime the food was served in one big bowl. The family ate from wooden trenchers. These were squares of wood hollowed out like dishes. Sometimes two children ate from one trencher. Every one used a wooden or pewter spoon, and fingers took the place of forks. Everybody drank from one leather or pewter mug which was passed around the table. Colonial children were taught to be polite at the table. A book of table manners of colonial times says: "Ask for nothing; wait till it be offered thee. Sing not, hum not, wriggle not. It is a wild and rude thing to lean upon one's elbow."

The colonial housewife and her daughters could truly say, "Woman's work is never done." They made soap from grease and lye. They made candles by dipping wicks again and again in melted tallow.

CANDLE DIPPING IN NEW ENGLAND

Facing 188

There were apples, pumpkins, and squashes to be cut up, strung, and hung from the ceiling to dry for winter use. Stockings and woolen caps had to be knitted.

Courtesy of A. W. Drake

A Colonial Sampler

Little girls in colonial days learned how to make different kinds of stitches in sewing by working a sampler like this.

The spinning wheel was always waiting when all other work was finished.

One suit of clothes meant days of work. The clothes of most colonial people were home grown as well as home spun. Wool from the backs of the sheep or flax from the family garden had to be cleaned, spun, dyed, and woven into cloth before the suit could be

made. Little girls of six used to spin, and little boys of four knit their own suspenders. Sometimes a wealthy man would buy English cloth from a trader in Boston. What a fine suit he would have!

The colonial housewife was often doctor and nurse for her family. She was never too busy to tend a sick neighbor or to send a bowl of hot stew to a poor one.

The New England Colonists at Church

Sunday, or "the Sabbath," as the Puritans called it, was to them a holy day. On that day no one was allowed to travel, cook, make beds, sweep, cut hair, shave, or kiss his child. The church punished law-breakers by fining them or putting them in the stocks. A man who told a "plain" lie was fined ten shillings — a punishment then more severe than a fine of ten dollars would be to-day. A certain Ralph Smith who "lied about seeing a whale" was fined twenty shillings and no longer allowed to be a member of the church.

The church was a very important part of life in colonial times. The Puritans loved to go to the meetinghouse. They spent the whole of the Sabbath day there. About nine o'clock on Sunday morning a horn or a drum called people to the meetinghouse. People did not have clocks and watches to tell when it

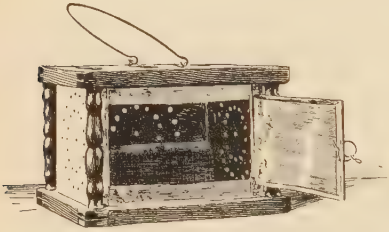
was church time. Colonists who lived in the country had to ride on horseback or walk several miles to the place of worship.

Each family had its own pew in the meetinghouse. The pew was like a little room without a ceiling. Sometimes the wooden wall was so high that only the heads of the tallest could be seen above it. A narrow hinged seat was around three sides of the pew. A door opened from the fourth side into the aisle. When the family stood during the prayers, the seats were pushed up against the wall.

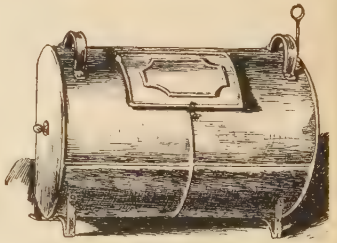
The service was simple but long. There were three or four long hymns, often very badly sung. The early New Englanders knew only a few hymn tunes. Sometimes several different tunes were started to the same hymn. The tune that was sung the loudest won the contest. The prayer usually lasted an hour, and the sermon, two or three hours. So long a service would be a trial to us to-day in our comfortable churches. But put yourself for a minute in the place of a small colonial child as he sat on a hard narrow bench or perhaps on a little footstool.

The meetinghouse was nearly always uncomfortable. In the summer the blazing sun beating down on it made it like a furnace. In the winter the icy New England winds howled about the unheated building. Sometimes the women brought foot stoves, which were

little iron boxes filled with live coals. Women and children tried to keep from freezing by resting their feet on the stoves. How they must have shivered as the coals burned out and the sermon dragged on! Dogs were allowed to come in and lie at their masters' feet. They were like foot stoves, but better, because the dogs stayed warm and the stoves did not.



A Foot Stove



A Dutch Oven

Some of the boys did not sit in the pews with their families. They had seats near the pulpit or on the pulpit stairs. A boy now and then passed the time by making his neighbors laugh at his funny faces. Or he might pull the hair of the boy in front of him. The fun never lasted very long. The bad boy would suddenly get a sharp crack on the head. On turning around quickly, he would see the stern, frowning face of the ti'thingman. It was the tithingman's business to keep order in the church. He carried a long pole. A fox's tail was attached to one end; a heavy knob or thorn to the other. It was this end which the boy felt.

A sleeping girl or woman was tickled on the cheek with the tail.

Now and then something funny would happen during the service. Once a farmer, after a hard Saturday's work at sheep washing, fell sound asleep during the sermon. The tithingman pricked him with the thorny end of his pole. The farmer, still half asleep, jumped up, seized his wife by the shoulders, and yelled, "Stand still, will ye?" He had probably been dreaming about washing his sheep.

Generally the service dragged on slowly until noon. Then all went to an inn or a house near by to thaw out before the fire and eat their cold lunches. In summer they sat in the churchyard. This "nooning," as it was called, took the place of the Sunday newspapers. News was passed around. Men talked about their crops and cattle, and the women exchanged recipes and gave advice to sick neighbors. About two o'clock every one returned to the meetinghouse. The afternoon service lasted until six o'clock.

The New England Colonial School

The New England colonists wanted their children to be educated. In Massachusetts every town of fifty families was required to have a school where children could learn reading, writing, and arithmetic. Towns of one hundred families had to support a

grammar school for boys. The school had only one room, furnished with hard, straight-backed benches. It had no blackboard or maps.

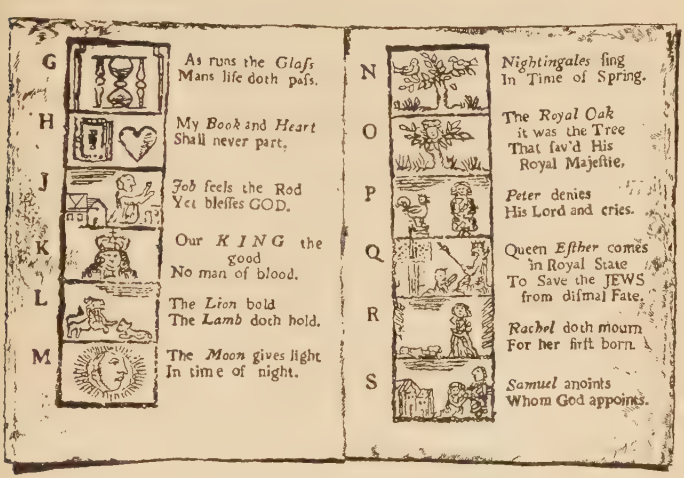
Every family paid a certain amount to the schoolmaster. The pay was given in money, beaver skins, corn, and fresh vegetables. Sometimes he would receive several baskets of vegetables at once. Then he would let a child study at the window. As people passed by, the child would ask them if they did not want to buy some of the teacher's vegetables. Each pupil's father had to furnish a load of firewood. If a father was slow in sending his wood, his child was seated in the coldest part of the room.

The first thing a child studied was the alphabet, or, as he called it, the *A B C*. A schoolbook used by colonial children had this verse on the first page:

"He that ne'er learns his A B C
Forever will a blockhead be."

Books and paper were scarce, and so the colonial child and all his brothers and sisters learned their A B C's from the same hornbook. The hornbook was not really a book. It was a thin board four or five inches long and two inches wide, with a handle at one end. On it was tacked a printed page containing the alphabet in small and capital letters, two or three rows of syllables like "ab, eb, ib, ob, ub," and the Lord's

Prayer. A piece of thin horn was put over the page to keep it from being torn.



TWO PAGES FROM THE *New England Primer*, 1727

The *New England Primer* was a little book with pictures and verses for each letter of the alphabet. This is how children learned the letter "A":

"In *Adam's* fall
We sinnèd all."

The Bible, the hymn book, and the catechism were the only other books the children had. One sixteen-year-old boy had read the Bible from beginning to end twelve times.

Arithmetic problems must have made many little colonial children weep. Imagine working examples in

multiplication where fifteen figures were multiplied by fifteen figures! One boy spent three weeks on a single problem in long division. One poor little girl had to work an example like this in division:

855,885,858,885)799,675,937,497,998,679,779(

Only six years after the Puritans landed in America (1636), they founded a college at Cambridge, Massachusetts. To it John Harvard willed his library and a large sum of money. The college was named Harvard in his honor. A few Indians were among the early students there. Eliot's translation of the Bible into the Indian language was first printed at Harvard College.

Things to Do

Build on the sand table a colonial New England village. Show the public square with the meetinghouse and the school, the houses around it, and the fields outside.

Tell what the colonial boy or girl did in one day. Which of these things form a part of your work to-day? Name some of the tasks you do not have to do, and tell why.

Make some models of tavern or shop signs that might have been seen in a colonial town.

Collect pictures of colonial furniture.

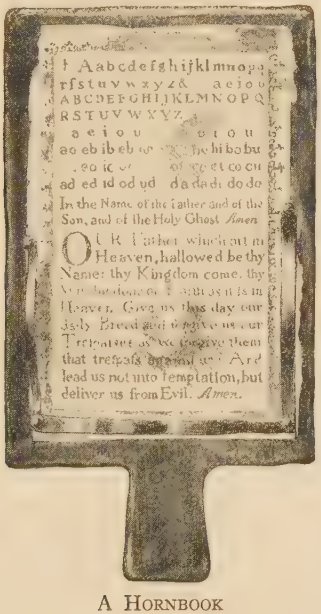
Imagine yourself to be a boy or girl of colonial New England. Tell your classmates how you spend Sunday.

Explain the differences between your school and the colonial school.

Some Books That Will Help You

Stone and Fickett, *Everyday Life in the Colonies.*
Humphrey, *How New England Was Made*, 162–180.
Mac Elroy, *Work and Play in Colonial Days.*
Hart, *Colonial Children*, 155–233.

References for Teachers. — Earle, *Home Life in Colonial Days;* Earle, *Child Life in Colonial Days;* Faris, *When America Was Young;* Andrews, *Colonial Folkways.*


In the Name of the Father and of the
Son, and of the Holy Ghost Amen
OUR Father which art in
Heaven, hallowed be thy
Name: thy Kingdom come, thy
Heaven. Give us this day our
Trespasses as we forgive them
that trespass against us: And
lead us not into temptation, but
deliver us from Evil. Amen.

A Hornbook

THE *HALF-MOON* IN THE HUDSON RIVER

CHAPTER XI

HENRY HUDSON AND THE SETTLEMENT OF NEW YORK

MOST people coming to America from Europe land in the city of New York. Here they see hundreds of sky-scrapers, many forty or more stories high. New York seems to be a city of brick and stone and glass. The shores of the city are lined with piers, for the water at many places is so deep that the largest ocean steamers can land at the shore. The harbor is filled with ships from all parts of the world.

Let us look back at New York Bay on a fine September day in the year 1609. Only one small, high, clumsy-looking ship is to be seen. This ship is painted blue to represent the sky; and white clouds, stars, and a "man in the moon" are painted on it. A red lion

with a golden mane, the figurehead on the prow, seems to be leading the ship into the harbor. Ornaments of sailors' heads, painted red and yellow, decorate the sides. Flags, red, white, and black, orange, white, and blue, flutter from each masthead. Some letters on the stern tell us that this gay little ship has come all the way from Holland. Its name is the *Half-Moon.*

The ship casts anchor. A man, dressed in a beautiful red coat with gold trimmings, stands on the deck. This is what he sees: Below him in the water are canoes filled with Indians wearing furs and feather headdresses. These people must have come from the little villages at the edge of the forest. The forest seems to cover almost the whole land. The Indians offer the white man tobacco. They think he is the Great Spirit come to visit them in his wonderful great canoe which does not need a paddle.

The man in the red coat is Henry Hudson, a famous English sailor. A great trading company in Holland, the Dutch East India Company, had hired him to look north of Europe for a way to the Indies. They hoped to find a northeastern passage that would be shorter than the southeastern route around Africa. The frozen waters of the Arctic Ocean soon put an end to Hudson's exploration there. Rather than fail entirely, he decided to try his luck in the west. That is why he happened to be in New York Bay.

Hudson Explores His River

Hudson went ashore and gave the Indians beads, axes, hoes, stockings, and trinkets. He then sailed up the beautiful river since named in his honor. The forests of giant oaks, chestnuts, walnuts, beeches, and elms were tangled with vines from which grapes

HENRY HUDSON MEETS THE INDIANS

hung in large clusters. Blackberry and raspberry vines grew on the steep hillsides. Now and then Hudson would drop anchor. The Indians would paddle out to the ship with rich furs, fruits, and vegetables to trade for knives and beads. At one place where Hudson and his men landed, the Indians killed a fat dog in honor of their visitors. The white men hurried away before the feast was ready.

Hudson went many miles up the Hudson River before he was sure it was not a strait leading to the Pacific Ocean. Then he started back home. He stopped in England. The English government would not let him leave the country. They said he must stay and serve England.

The next year Hudson was sent to find a way to the Indies north of North America. He sailed his ship into Hudson Bay. Food was getting scarce, and many men were sick. Some traitors in the crew set Hudson and the sick adrift in a little boat among the ice fields. The great bay which Hudson had discovered became his grave, for he was never seen again. It was named in honor of him.

The Founding of New Netherland

Henry Hudson had explored the Hudson River for Holland, but the Dutch did not rush to America to live. Holland, or the Netherlands, as it was called, was too pleasant to leave. People could worship there as they pleased, and the farms produced food enough for every one.

The first Dutch to go to their American colony, named New Netherland, were traders. The furs which they bought from the Indians could be sold in Holland for a good price. About the time when the Pilgrims were settling Plymouth, the West India

Company was formed in Holland. This company wanted to send colonists to New Netherland, just as the London Company had sent settlers to Virginia. The West India Company could appoint the governor of the colony and control the trade.

In 1623, the company sent out thirty families of colonists to New Netherland. Some settled on Manhattan Island (now part of New York city), at the

NEW NETHERLAND

MANHATTAN ISLAND

mouth of the Hudson River. Others went over to Long Island and founded Brooklyn. The rest sailed up the Hudson River and built Fort Orange, where the city of Albany now stands.

Peter Min'uit, the first governor of New Netherland, arrived at Manhattan in 1626. The first thing he did was to buy the island from the Indians for twenty-four

BUYING FURS FROM THE INDIANS

A modern artist's drawing to illustrate the story that a Dutch trader sometimes used his hand as a one pound weight and his foot as a two-pound weight.

dollars' worth of beads and ribbons. At the south end of the island a log fort was built. Log cabins with bark roofs stretched along the shore. They housed the two hundred colonists, most of whom were either farmers or fur traders and their families. The fort was called New Amsterdam, after Amsterdam, the great city in Holland.

Cornelius Dircksen, a farmer in Brooklyn, ran the first ferry from Brooklyn to Manhattan. At the sound

of a horn which he had hanging on a tree, Cornelius would leave his plowing. He would row his waiting passengers to Manhattan for a fare of six cents in wampum.

The Dutch settlers sailed into all the rivers and bays for miles around to buy furs from the Indians. Their trading with the Indians of New England brought them into the Pilgrims' land. Some of the Dutch visited Governor Bradford, who received them kindly. In a letter to Governor Minuit, Bradford wrote that he doubted if the Dutch had a right to plant colonies or trading posts within the boundaries of New England. Bradford said that New England was supposed to extend farther than the Hudson River and that New Netherland, therefore, was taking, as her own, land that belonged to England. But England did not try to drive out the Dutch at this time, because she was having trouble at home.

The Patroons

Settlers did not come to New Netherland in as great numbers as the West India Company would have liked. So they offered a large tract of land in New Netherland to every one who would take fifty grown people to settle there. The landowner was to be called a "patroon'." He would clear the land, build farmhouses and barns, and provide tools and cattle for

the settlers. They in return would pay him rent in stock or grain or money. They could fish and hunt only with the patroon's permission. They had to take their grain to be ground at the patroon's mill, and pay for the grinding. The patroon would be allowed also to have negro slaves on his estate.

Little by little the land along the Hudson was divided into great patroons' estates. On each estate stood the large rambling farmhouse of the patroon, the smaller houses of the farmers, the slaves' cabins, big barns, and a windmill where the grain was crushed. The Indians were afraid of the windmills and would not come near "their long arms and big teeth biting the corn in pieces."

Many farmers in Holland did not care to work as tenants on another man's land in New Netherland. The Dutch West India Company offered to carry free such men and their families, and furnish each with a farm, house, barn, four horses, four cows, sheep, pigs, and tools. For six years each farmer would pay a yearly rent of two hundred dollars and eighty pounds of butter.

Settlers then began to pour into New Netherland. The seven farms on Manhattan increased to thirty in one year. Settlements were made on lands now in Connecticut, New Jersey, and Delaware, as well as in New York.

Everything was going well in New Netherland until trouble with the Indians began. The red men had at first been friendly. The Dutch always paid them for all land they took. As the Dutch farms grew larger, the Indians complained that the white men's cows

The Dutch and the Indians Signing a Treaty of Peace

trampled down the Indians' corn. Quarrels led to fighting. From 1641 to 1645 the Dutch and Indians were at war. Many a Dutch village was burned to the ground. In the last fight, seven hundred Indians were surprised and killed by the Dutch. Then the Indians asked for peace. They troubled the Dutch no more.

New Netherland Becomes New York

The last of the Dutch governors of New Netherland was Peter Stuyvesant (stī've-sant). He had lost a leg in war and now stumped around on a wooden leg trimmed with shining silver bands and silver nails. The colonists nicknamed him "Old Silverleg." He was very proud, headstrong, and commanding, and had been a brave soldier. The Dutch were afraid of him because he was a strict ruler. He made people put fences around their farms to keep in their pigs, cows, and chickens. Streets in New Amsterdam were crooked. Stuyvesant appointed three inspectors to see that people built their houses on a line, and their fences straight.

Stuyvesant was a born fighter. He learned that some Swedes had captured a Dutch fort on the Delaware River. They said it was on their land. Stuyvesant, in command of a Dutch fleet, sailed up the Delaware and forced the Swedes to give up their fort. Less than ten years later Stuyvesant himself was compelled to surrender.

One day in 1664, English warships entered the harbor of New Amsterdam. The English commander sent Stuyvesant a letter demanding his surrender. The letter stated that New Netherland belonged to England by right of Cabot's discovery (p. 98). Though

the Dutch were not strong enough to fight the English, Stuyvesant vowed he would not give in. He stamped the floor and tore up the commander's letter. He said he would fight.

The gunners were waiting for Stuyvesant's command to fire. The preacher laid his hand on Stuyvesant's shoulder and said, "What can our poor guns do against sixty of theirs? It is wrong to shed blood when no good will come." Women and children, weeping, flocked about the brave old man and begged him not

PLEADING WITH STUYVESANT TO SURRENDER

to shoot. "Well, let it be so," he said, "but I would rather be carried to my grave."

Down came the Dutch flag, and in its place fluttered

the English flag. The English divided most of New Netherland into two colonies, New York and New

SURRENDER OF FORT AMSTERDAM

Jersey. The town of New Amsterdam was named New York, and Fort Orange was called Albany. The Dutch lived on in New York although they no longer governed it.

How the People of New Netherland Lived

Let us go back three hundred years to the village of New Amsterdam. A few Dutchmen, dressed in wide trousers, broad-skirted coats, and high-crowned hats, are standing in a group. One is talking, and the rest are puffing at long pipes. An Indian with a bundle of

beaver skins over his shoulder comes stalking down the street on his way to a trader's shop.

On either side of the street stands a row of gabled houses of yellow brick, each bearing the date it was built. Some are decorated with patterns made of black bricks.

It is well that we selected a sunny day for our visit. We notice that from each roof a bark or metal gutter sticks far out over the street. On rainy days the water drains off the roofs into the street — and on the heads of passers-by. A creaking weathercock on every roof tells the way the wind blows. Each house has a porch or stoop in front of the street door, with a bench on either side. In the evening the whole family gathers on the stoop or visits neighbors on their stoops. It is thought very rude not to stop and greet each family as one passes by.

While we are walking down the street, we are startled by the ringing of a bell. Men and boys, shouting "Fire!" run toward a house whose roof is beginning to blaze. Each carries a leather bucket or two. We join the crowd. The men and boys form in two lines from the fire to the river. Filled buckets are passed up one line to the burning house. The empty buckets are sent back along the other line to be refilled. One man tries to leave the line, and the others throw a bucket of water on him. He decides to stay. In a

very few minutes the fire is out. Fire buckets are picked up, and everybody wanders back to work.

To enter one of the houses, we go to the back door. The front door with its shining brass knocker is opened only for a wedding, a funeral, or on New Year's Day, when friends pay New Year's calls. We walk into a large kitchen with a fireplace at one end. A spinning wheel is beside it, and a basket of knitting stands on the floor near by. The floor has been scrubbed white and is sprinkled with sand. Everything in the room is bright and shining. The Dutch housewife takes great pride in her clean house.

A kettle of grease is boiling on the fire. The housewife carries some rings of dough from the table and drops them into the kettle. In a few minutes she lifts out plump brown doughnuts. Doughnuts and crullers are always found on the tables of New Netherland. It is the Dutch who first brought them to this country.

As we pass from room to room, we see that the Dutch houses are more comfortably furnished than those of New England. There are leather and cloth-covered chairs, shining tables and dressers, looking glasses, and high beds, hung with heavy curtains. Silver and china dishes and mugs from Holland stand on the dresser.

On leaving the house, we stop to admire the neat vegetable garden, with its rows of cabbages, turnips, and beans, and the gay little flower bed, which is the

housewife's delight. She tells us that she brought flower seeds, bulbs, and roots from Holland. So rich is the soil here that the plants grow as well as if they were at home. For that reason crops in New Netherland are large.

A Corner of New Amsterdam
Notice the date on the corner house.

The cellars of the farmhouses are filled with great bins of apples, potatoes, turnips, and parsnips, barrels of cider and vinegar, kegs of salt pork, salt fish, and corned beef, pails of butter and lard, rings of sausages, and jars of pickles and preserved fruits — food enough to last until late in the spring. Then, too, deer, wild geese, rabbits, fish, and oysters are very plentiful. An Indian will often sell a deer for a jackknife.

Perhaps we are invited to an afternoon tea party.

The tea table is covered with dishes of meat, some hot and some cold, saucers of preserved peaches or pears, doughnuts, delicious little cakes, and tea. There is nothing the Dutch seem to like better than a tea party, unless it may be a picnic. They tell us that when the woods are red with wild strawberries, families will spend the day picnicking. They take with them bottles of cream and sugar. The boys hunt wild ducks or catch fish, which are cooked over a camp fire. After the meal all go strawberrying for dessert.

If the Dutch like to eat and play, they also like to work. Waving fields of corn, wheat, rye, and barley, and peach, pear, and apple orchards surround the village for several miles. The Dutch are also great traders and ship owners. We are told that a woman often carries on her husband's business after his death. Margaret Philipse owned ships that went to many ports. She herself made business trips to Holland in her own ships. She became a very wealthy woman. An Albany woman, after the death of her husband, came to New York and opened a store where she sold furs, gold and silver rings, and silver tankards. At the time of her death she was also part owner of a ship.

The Dutch are much more easy-going than their Massachusetts neighbors. They do not force every one to attend church on Sunday. On the other hand,

Governor Stuyvesant will not allow fishing, bowling, or playing in the streets during church time. One law reads: "If any child be caught playing, racing, or shouting before the preaching is over, the officer of

Walking Along the Canal in New Amsterdam

justice may take his hat or coat. Such garment will not be given back to the parents until they have paid a fine."

The officer of justice, called a "schout" (skout), is like the tithingman of New England. His work is not easy. He complains that the boys hide behind fences and trees and shout, "The Indians!" at him to frighten him. There is, he says, "much cutting of hoekies" by the boys. Perhaps this means "playing hookey."

The schoolmaster also has a hard time. Besides

teaching some of these same bad boys, he has to train the church choir, keep books for the church, and read and pray with the sick. His salary must be very small, because we are told that the first schoolmaster in New Amsterdam took in washing.

To-day all signs of this charming Dutch village on busy Manhattan Island have disappeared. Except for a few street names we should never know that the Dutch ever lived there. However, people of this country are very proud if they can trace their family back to one of the early Dutch settlers.

If the Dutch had never settled in America, we should be without two of our greatest stories, *Rip Van Winkle* and *The Legend of Sleepy Hollow*. Both were written by Washington Irving of New York. When you are a little older, you will read how Rip Van Winkle played at nine-pins with Henry Hudson's crew and how he slept for twenty years. You will like the story of the Headless Horseman of Sleepy Hollow who scared the village schoolmaster out of town.

Things to Do

How was the *Half-Moon* different from the *Mayflower?*

Trace Hudson's trip up the Hudson River.

Explain who the patroons were.

Ask your teacher to read to you the description of the Van Tassel farm in *The Legend of Sleepy Hollow*.

Tell how New Netherland became New York.

Tell the ways in which a village of New Netherland was different from a village of New England.

Ask your teacher or an older brother or sister to tell you the story of *Rip Van Winkle*.

Some Books That Will Help You

Foote and Skinner, *Explorers and Founders of America*, 168–186.

Coffman, *New World Settlement*, 103–127.

Otis, *Peter of New Amsterdam* (fiction).

References for Teachers. — Fiske, *The Dutch and Quaker Colonies;* Channing, *History of the United States*, vol. I; Earle, *Colonial Days in Old New York;* Fisher, *Men, Women and Manners in Colonial Times*, II.

BUILDING ST. MARYS

CHAPTER XII

THE CALVERTS AND THE FOUNDING OF MARYLAND

WE have seen how the Pilgrims and Puritans were forced to leave England if they wanted to worship in their own way. The English Roman Catholics also were being punished because of their religion. If a Catholic failed to attend the services of the Church of England, he had to pay a heavy fine. If he had no money, the king's officers seized his cows and pigs and furniture or any other property he had.

George Cal'vert, who bore the title of Lord Baltimore, was a wealthy Catholic of England. He looked to America as a place where the people of his religion might worship in peace. King Charles of England promised him a charter for a colony just north of the

Poto'mac River (map p. 229). The colony was to be called Maryland in honor of the queen, Henrietta Maria. Calvert was to be the owner or proprietor of

CECILIUS CALVERT

Maryland, and its ruler. He would have almost as much power as a king.

Since George Calvert died before the Maryland charter was finished, it was given to his son, Cecil'ius, who started at once to carry out his father's plans. As proprietor of the colony, he appointed its governor.

The Settlement of St. Marys

In 1634, just four years after Winthrop's band of Puritans left England, the *Ark* and the *Dove* carried from their native land the first colonists to Maryland. There were about three hundred in all. Among them were Protestants as well as Catholics. The leaders of the colony were Leonard and George Calvert, brothers of Cecilius. Leonard was to be governor of the colony.

After the ships had entered the Potomac River, Leonard and some of his men sailed ahead to look for a place of settlement. They discovered an island on which some Indians were living. At first the Indians were afraid of these men who came in a "canoe as big as an island." Calvert told the chief that the white men had come not to fight but to be friends. The Indian answered: "That is just what I wish. We will eat at the same table; my followers, too, shall go hunting for you." Calvert bought the village with its cornfields from the Indians. The Indians were glad to get hatchets, hoes, and bright cloth in exchange for their land. Leonard Calvert saw that the red men were not cheated.

Calvert's kind treatment of the Indians saved Maryland from Indian massacres. The Indian chief kept his promise, for a few Indian families stayed in the village all winter. The men hunted deer, turkeys, and

squirrels, which they gave or sold to the colonists. The squaws taught the white women how to cook corn. The colonists learned from the Indians where to look for the oysters for which Maryland is still famous.

This first Maryland settlement was named St. Marys. It was a success from the beginning. The hardships of the first colonists of Virginia and Massachusetts were not repeated in Maryland. With the Indians' cornfields all ready, the Maryland colonists planted corn at once. They not only raised enough for themselves, but had about a thousand bushels left to trade with New England for salted codfish. Besides the food they raised, the colonists found plenty of wild berries and nuts in the Maryland wilderness.

The Marylanders bought cows and pigs from their Virginia neighbors. Peach, apple, quince, and plum trees, brought from England or bought in Virginia, were planted. Later travelers in Maryland always praised the fine orchards and perfect fruit they saw in the colony.

Religious Toleration

Numbers of colonists, among them German, Dutch, and French Protestants, arrived in Maryland every year. Maryland grew larger in the first six months than Virginia had grown in six years. Farms were scattered along the Potomac River and Chesapeake

Bay. Some Puritans who had been driven from Virginia fled to Maryland. They founded the city that is known to-day as Annap'olis. At the end of forty years, Maryland had a population of twenty thousand.

There is one important reason why settlers were tempted to come to Maryland. It was the first colony that allowed all Christians to worship as they pleased. Calvert had founded the colony as a shelter for Catholics, but Protestants were invited to make their homes in the colony and have their own churches. Catholics and Protestants lived side by side in Maryland, and each followed his own form of religion. Such a state of affairs was a very remarkable happening in the year 1634. At that time Catholics and Protestants in England were bitter enemies.

In Maryland new laws were made by the governor and the colonists acting together. In 1649 the Toleration Act was passed. This act put into the form of a law what had been the custom in Maryland since its founding. All forms of the Christian religion were to be tolerated; that is, Catholics, Puritans, Episcopalians, Quakers, Lutherans, and all other Christians were permitted to worship in their own way in Maryland. The act said that any one who mistreated another because of religion was to be fined, whipped publicly, or imprisoned.

How the People of Maryland Lived

Since the climate and soil of Maryland were much like those of her neighbor, Virginia, tobacco was Maryland's main crop. Much of the Maryland colony was divided into "manors," or large estates, each owned by one man. What land the lord of the manor did not need for his own tobacco and other crops was cut into small farms and rented to tenants. They paid the landlord in money or in tobacco, corn, and pigs.

The lord of the manor often had trouble in cultivating his great estate because he could not get enough men to work for him. Until about 1680, when negro slaves were brought to America in great numbers, most of the servants of the average Maryland planter were white bond servants. These were poor men and women whose passage to America had been paid by the planter. They were bound to work for him, usually four or five years, to pay back the cost of their trip. After the term of a bond servant was over, his master was forced by law to give him clothes, two hoes, an ax, and a gun. Then he could settle down as a free man. Many of these freed bond servants had their own farms and became in time important members of the colony.

The manor house of the lord of the manor was usually a long building. Near it would be the chapel where the lord of the manor, his family, his tenants,

A Party on a Southern Plantation

Facing 222

and his servants worshiped. At some distance from the house were the cabins of the tenants and servants. There were also spinning and weaving rooms where cloth was made, and smoke houses where meat was smoked and cured for the winter.

An Old Maryland Manor House

Life in Maryland centered about the plantation. As in Virginia, there were no large cities and few villages. People from different plantations usually saw each other at dancing and hunting parties. Baltimore, to-day the most important city in Maryland and one of the leading cities of the country, was not founded until 1729.

Things to Do

Dramatize Calvert's meeting with the Indians.

Write three sentences telling how the Indians kept their promise.

Make a one-minute talk explaining why settlers were attracted to Maryland.

Imagine yourself to be living on a colonial Maryland manor. Tell the class about your home.

Some Books That Will Help You

Foote and Skinner, *Explorers and Founders of America*, 219–224.

Southworth, *Builders of Our Country*, 179–186.

Otis, *Calvert of Maryland* (fiction).

References for Teachers. — Johnston, *Pioneers of the Old South;* Fiske, *Old Virginia and Her Neighbors*, I and II; Eggleston, *Beginners of a Nation;* Fisher, *Men, Women, and Manners in Colonial Times*, vol. II.

WILLIAM PENN AND THE INDIANS

CHAPTER XIII

WILLIAM PENN FOUNDS THE PENNSYLVANIA COLONY

WE have seen how Pilgrims, Puritans, and Catholics had to leave England because they would not go to the Church of England. People of other religions also were having their troubles in England and were coming to America.

There had sprung up in England a religious body called the Society of Friends. The followers of this religion were also known as "Quakers." They wanted a simpler form of service than that of either the Church of England or the Puritans. They would not even have a preacher. The Quakers would sit silently in their meetings, and each would pray for himself. If one person felt that he had received a message from

Heaven, he arose and preached to the rest. Sometimes the meeting closed without any sermon at all.

The Quakers wore simple clothes, usually brown or gray in color. They would not remove their hats even when the king passed by. They called nobody *Sir* or *Master*, but used the word "Friend" instead. "Friend Smith, we hope thou art well," the Quaker would say cheerily. Instead of "you," they said "thee" and "thou," which were then generally used only for servants. The Quakers were peace-loving and refused to go to war. They thought slavery was wrong. They said the filthy prisons should be made more decent.

The Quakers would not pay taxes to the Church of England, and so they were put in jail and fined. If the Quakers did not have money to pay their fines, their cattle were driven away by the king's officers. Sometimes all their bacon, cheese, flour, cloth, and all their household goods were taken. Not even a stool was left to sit on or a mattress to lie on. Even the milk boiling over the fire was thrown out, and the pan carried off. One Quaker, who held a meeting in his house, had to pay a fine that cost him all his horses, carts, and plows. Sometimes a fine was so heavy that the Quaker lost all his property and had to go to America. Many Quakers in America found themselves as badly off. They were driven out of

Massachusetts and Virginia. The Quakers began to think of planting a colony of their own.

William Penn

Sir William Penn was a wealthy and noted admiral of England and a friend of the English king. His son William was at school in Oxford. The young man was seventeen years old, tall, handsome, and athletic. He was what might be called an "all-round" student, for he studied hard and he played hard. He was a good oarsman and a leader in field sports.

At this time, 1661, young Penn began to attend Quaker meetings in Oxford. He heard about the plans for a Quaker settlement in America. It seemed a glorious idea to the seventeen-year-old boy. Even then he must have dreamed of helping the Quakers some day.

When the admiral heard that his son had become a Quaker, he sent him to Paris, France. The father thought that gay friends there would cure William of his Quaker notions. Though William had a good time, he still remained true to his religion.

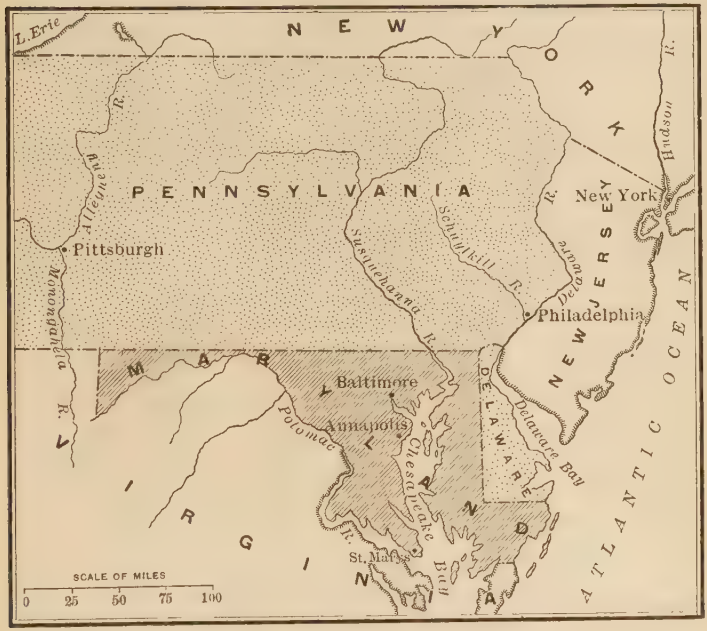
He continued to go to Quaker meetings when he returned to England. He made his father angry by addressing him and his friends as "thee" and "thou." He wore his hat when he was in the presence of the king. The father even turned his son out of the house for a

time. But when the admiral died in 1670, he left his estate to his son.

WILLIAM PENN AT THE AGE OF TWENTY-TWO
From the painting owned by the Historical Society of Pennsylvania.

The king had borrowed from William Penn's father a great sum of money which he had never paid back. Suddenly Penn saw how he could help the Quakers. He asked the king to pay the debt not with money but with land in America. On this land Quakers could found a colony. The king was only

too glad to give Penn, instead of the money, over 40,000 square miles of territory west of the Delaware River. The king said it should be called Pennsylvania, or "Penn's Woods." Penn was not pleased at the name; he wanted the king to strike off the



PENNSYLVANIA AND MARYLAND

"Penn." "Don't flatter yourself," said the king; "I'm naming the land after your father, not after you."

Penn also bought the land which is now the state of Delaware.

The Beginning of Pennsylvania

Penn mapped out the land into counties and cities and named them. He offered the land for sale at ten dollars for every hundred acres. Each "owner," however, was to pay Penn a small rent every year. Penn was to choose the governor and to make the laws with the help of men chosen by the colonists. Every one in Pennsylvania could worship as he pleased.

In October, 1681, three shiploads of Quakers went to Pennsylvania. The next year Penn himself arrived with a hundred colonists. His agents in Pennsylvania had wisely selected a spot between two rivers as a place for the capital city. Penn named the city Philadelphia, which means "brotherly love."

Some Swedes had already built a little village at Philadelphia on land bought from the Indians. Penn asked them to sell the land to him but to continue living there. The Swedes were very good neighbors to have. They showed the newcomers how to cut giant oaks into clapboards and how to build houses. The frames of the houses were of logs fastened together with handmade wooden nails. This frame was covered with rough clapboards. Until the houses were built, the settlers lived in caves dug out of the steep river bank. They slept on beds made of boughs of trees heaped up. One woman's husband had died of

smallpox on the way over. The Indians brought gifts of corn and deer meat to her and her eight children.

CAVE DWELLINGS WHERE COLONISTS LIVED UNTIL THEIR HOUSES WERE BUILT

Penn visited the Indians living near Philadelphia. He sat with them around their fire and ate their roasted corn. They showed him their sports and games. Penn joined them in a high-jumping match and surprised them by winning the contest.

During the fall and winter of 1682, twenty-three ships arrived crowded with settlers. Among them were men of all occupations. Penn did not care how poor a man was, so long as he was honest and willing to work. Many settlers brought with them cattle, sheep, and pigs, besides furniture, linen, and silverware. Wealthy

men sometimes even brought frames of houses ready to be put together. Stone and clay for bricks were found near Philadelphia. Brick houses, some of them three stories high, gradually took the place of wooden ones.

Great numbers of Germans, Dutch, and Scotch-Irish, belonging to several different religions, settled in Pennsylvania. The Germans very soon built a paper mill, a glass factory, and a pottery. Most Pennsylvania colonists, however, were farmers.

The early settlers of Pennsylvania did not suffer from hunger as did the people in some of the other colonies. Each ship brought over a great supply of food. The forests and rivers furnished meat and fish. Penn told of the great flocks of pigeons that flew so low that the colonists could knock them down with sticks. One night a huge flock of pigeons settled in the woods and made such a loud, whirring noise that the people living near by could not hear each other talk.

Peace with the Indians

The Quakers of Pennsylvania, like the people of Maryland, had no trouble with the Indians. Penn saw that the Indians were treated kindly and fairly. No white man was to wrong an Indian. If he did, he was to receive the same punishment as if he had harmed another white man. Quarrels between white

men and Indians were to be settled by twelve judges, six white and six Indian.

In June, 1683, Penn met the Indians under a great elm tree on the banks of the Delaware River. Penn told them that the Great Spirit who made them and him wanted the white men and the Indians to be friends always. The Indians answered that so long as the sun and moon should last, the Indians and the white men must live in peace together. The Indians gave Penn a belt of wampum instead of a treaty written on paper. In the belt were woven the figures of a white man and an Indian clasping hands. The Indians called Penn their "great and good brother."

For seventy years the Quakers lived unarmed among the Indians. They could go out to work on their farms miles away and never be afraid of being attacked. Sometimes when the Quakers went off on long journeys, they left their children in the care of their red-skinned neighbors. The Quakers always used to leave their latchstrings hanging out. Any visitor by pulling the string could lift the latch on the inside and open the door.

Most of the people living in western Pennsylvania were not Quakers. There was much quarreling between them and their Indian neighbors. Bands of Indians sometimes stole into a western settlement and killed and scalped every one in them.

A Quaker family, living in one of the backwoods towns, heard that the Indians had attacked some families near by, the night before. Fearing that the Indians might return the next night, the father of the family pulled in the latchstring. This Quaker awoke during the night. He was troubled to think that he had not shown his faith in the Indians' promise to keep peace with the Quakers. He got up and put out the latchstring. A little later some Indians surrounded the house. They tried the door and found the latchstring hanging outside. They talked together for a few minutes and then went away without disturbing the Quaker family.

The Quaker later told the story to a group of white men and Indians. It so happened that one of these Indians had been with the band that had visited the Quaker's house. He said that the Indians, on finding the latchstring out, had declared: "These people shall live; they will do us no harm, for they put their trust in the Great Spirit."

Groups of Indians with their squaws and children used to come to Philadelphia now and then. There was a shed in the city where they could sleep and cook. They would amuse the Philadelphia children by shooting arrows at pennies set on the tops of posts. The pennies were supplied by the children, and the Indians could have the money they hit.

How the Colonists of Pennsylvania Lived

In 1699, William Penn came back to Pennsylvania after a long stay in England. There were in Philadelphia more than seven hundred houses, besides several

Brick Houses Built in Colonial Days
Are Still in Use in Philadelphia

brick warehouses and a meetinghouse. Three or four inns advertised good meals and lodging. Cows and goats still roamed through the streets, but fenced-in gardens were gay with flowers. Philadelphia grew so rapidly that within seventy-five years it became the largest city in all the English colonies in America.

The people of Philadelphia lived very well. Their houses were comfortably and often richly furnished

Costumes Worn in the Pennsylvania Colony

with fine beds, tables, and chairs from England. John Adams, a wealthy colonist of Massachusetts, visited a young Quaker lawyer in Philadelphia. He was surprised at the meal set before him by the Quaker's pretty wife. Adams said she gave him duck, ham, chicken, beef, pork, tarts, creams, custards, and jellies, besides three other kinds of sweets. At his own home in Massachusetts, Adams's Sunday dinner was a pudding made of Indian meal and molasses, veal and bacon, mutton and vegetables.

A school had been founded in Philadelphia in the first year of its settlement (1683). Here Enoch Flower, the schoolmaster, taught reading, writing, and arithmetic.

Philadelphia was a great center of trade for all the English colonies. Most goods were brought to the city on ships, but packhorses were used for carrying freight to places away from the sea coast. Such a way of carrying things was very expensive. It cost $250 to send a ton of goods by packhorse from Philadelphia to Lake Erie. Small packages were carried from city to city by the postrider or mail-carrier.

A Colonial Postrider

The postrider traveled on horseback and carried two bags filled with mail and small bundles. He had a lonely job, but he could gather plenty of news at the

different inns where he stopped. One postrider of Philadelphia was an old man. He used to pass his time knitting stockings or mittens as he jogged along. When the postrider reached a town, he threw the letters on a table at the inn. Everybody who came in would look over the mail to see if there was anything for him. Some letters must have been much soiled and torn before their owners received them.

People traveled on land by horseback or stagecoach. It took five days to go from Philadelphia to Baltimore by stagecoach. This trip to-day is only two hours by train. A stagecoach journey was anything but comfortable. The coach had no springs, and passengers were jolted over rough roads. Sometimes the ruts in the road were so deep that the coach would tilt to one side and nearly overturn. The driver would call to the passengers to lean out of the windows on the other side to balance the coach. Sometimes a coach would be overturned. It might then be so badly wrecked that the driver and passengers would leave it lying on the side of the road. Bridges were so poor that the driver would often have to stop and arrange the loose planks in the bridge before he could cross.

The roads in Pennsylvania being better than those in most colonies led to the invention of the "Conesto'ga wagon," a large, broad-wheeled wagon with a covered top. It was pulled by from four to seven horses.

Hauling by the Conestoga wagon was much cheaper than carrying by packhorse. The Conestoga wagon brought much trade to Pennsylvania, especially to Philadelphia.

Pennsylvania grew faster than any of the other colonies. Its unusually rapid growth was due to William Penn. The fact that he allowed all religions in the colony attracted hard-working people from many parts of Europe. They tilled the rich farming lands and also set up factories. Unlike the settlers in most colonies, they could work without fear of terrible Indian raids, because of Penn's treaty with the Indians.

It was William Penn, the peace-loving Quaker, who founded one of the largest and richest of the American colonies.

Things to Do

Why did the Quakers call themselves "Friends"?

Tell why the place selected for Philadelphia was good.

Dramatize Penn's treaty with the Indians.

Imagine yourself to have been in a colonial stagecoach on its way to Philadelphia. Describe your journey.

Write three sentences telling why the colony of Philadelphia grew rapidly.

Some Books That Will Help You

Foote and Skinner, *Explorers and Founders of America*, 225–233.

Walton and Brumbaugh, *Stories of Pennsylvania*, 9–115.
Otis, *Stephen of Philadelphia* (fiction).

References for Teachers. — Fiske, *Dutch and Quaker Colonies in America;* Fisher, *The True William Penn;* Fisher, *The Colonial Era;* Channing, *History of the United States,* vol. II; Earle, *Stage Coach and Tavern Days.*

Indian Writing

This is the way four Indian chiefs signed their names to a treaty with William Penn.

An English Galleon

CHAPTER XIV

THE FOUNDING OF THE CAROLINAS AND GEORGIA

The kings of England often rewarded their friends by giving them presents of large tracts of land in America. We have seen how Maryland was granted to the Calverts (pp. 217–218). King Charles II wanted to reward eight of his noblemen. He made them proprietors of many millions of acres of land south of Virginia, and he called the new province Carolina. The proprietors hoped to become rich from the colony which they intended to found on their land.

Between 1663 and 1665, two settlements were started on rivers in what is now North Carolina. Two hundred miles of swamp lay between the two settlements. Great sandbanks along the coast made harbors difficult.

People lived on scattered farms and plantations where they raised corn and a few other crops.

In South Carolina a settlement grew up and was called Charleston. This place, unlike any in North Carolina, had a good harbor.

In the parts of Carolina first settled, the soil was not rich enough for large tobacco crops. A ship stopping at Charleston had on board a bag of rice. Rice grows in swampy land, and some one thought that the Carolinians might try planting this grain. The crop was successful, and so rice became one of the leading products of the colony. The proprietors did not make the fortunes from Carolina that they expected. They did not want to give the settlers any right to govern themselves. The king of England finally bought (1729) the land of the proprietors and divided it into North and South Carolina. (Map, facing p. 286.)

Pirates

If you had visited Carolina between 1670 and 1700, almost the only money you would have seen would have been Spanish gold and silver pieces. This money was brought into the country by English pirates who had stolen it from Spanish ships or from Spanish-American towns. The waters around the West Indies and Central and South America were swarming with pirates. Carolina was the nearest English colony, and

the pirates came there to buy medicines, food, tobacco, guns, and timber. The little inlets along the Carolina coast made good hiding places for pirate vessels. Pirates sometimes buried treasure in lonely spots before they set out on other raids.

Two of the most famous pirates were Captain Kidd and Captain Teach, nicknamed Blackbeard because he wore his long black beard twisted in curls around his ears. Nurses used to frighten naughty little boys by telling them that Blackbeard would get them if they were not good. For years after these two pirates and their bands had been put to death, people used to go digging along the Carolina coast for the pirates' buried treasure.

James Oglethorpe Founds Georgia

Georgia, the neighbor of South Carolina, owed its start to a great man, General James O'glethorpe, one of England's brave soldiers. He had visited many of the English debtors' prisons where people were put when they could not pay their debts. Oglethorpe saw how damp and dark the cells were. Sunshine never entered most of them, and they were cold and unhealthful even in summer. Hundreds of prisoners fell sick and died. The prisoners were not the only ones who suffered. While the father of a family was in jail, his children might be hungry and ragged and cold. It is no wonder

that sometimes these children became beggars or even thieves.

How could a man earn money to pay his debts while he was locked up in prison? Would it not be more

Oglethorpe Visits Debtors in Jail

sensible to put debtors where they could work? Was there not plenty of room in America? These were some of the questions Oglethorpe asked himself. He decided that there should be a colony in America where these unfortunate people could be sent to get a new start in life.

Some of the noblemen of England liked Oglethorpe's idea and formed a colonizing company with him. George II, the king of England, granted the company a tract of land west and south of the Savannah River. This colony was named Georgia in honor of the king. The government, as well as private persons, gave money for taking debtors to America and getting them started in their new life.

In 1733 the good ship *Anne*, bearing Oglethorpe and thirty-five families, sailed up the Savannah River. A settlement was made at a place which Oglethorpe named Savannah. Here Oglethorpe planned a town with streets running at right angles to each other. This town soon began to rise in the wilderness.

The country around Savannah was very beautiful with its forests of sweet-smelling magnolia trees and live oaks hung with drooping moss. It must have been a treat to the English to hear for the first time the mocking bird, that sweetest of American song birds.

It was soon discovered that the swampy land along the coast was suitable for raising rice. The pine forests yielded tar, turpentine, and pitch. Mulberry trees were very plentiful in Georgia. Oglethorpe thought that silkworms could be raised there, because mulberry leaves are the food of the silkworm. Some Italians were brought over to teach the colonists how to weave silk. Very little silk was produced, however.

Slaves were not allowed in the colony. Each man was expected to take care of his own little farm. Oglethorpe, the governor, would not let rum be brought into the colony. He thought it might tempt the colonists to waste their money and their time.

Oglethorpe and the Indians

The Indians of Georgia belonged to the Creek and Choctaw tribes. Oglethorpe thought it would be wise to make friends with them. With twenty-five companions and two Choctaw Indians as guides, he started on a four-hundred-mile trip through the wilderness. The Indians supplied them with deer meat, wild honey, turkeys, and buffalo meat.

When the English came to an Indian town, they found several strings of cakes and bags of meal which the Indians had hung in the trees for them. That evening Oglethorpe and his party camped two miles from the Indian town. The Indians sent boys and girls with potatoes, watermelons, and meat.

The next morning the English went to the village. The chief shook hands with Oglethorpe, took him by the arm, and led him into the town. Some Indians brought logs covered with bearskins for the white men to sit on. At night the red men entertained their guests. They danced about a large fire while one man beat a drum and six others sang.

OGLETHORPE AND THE INDIAN CHIEF

Oglethorpe gave presents to the Indians as a sign of peace. The settlers in Georgia and their Indian neighbors lived as friends side by side for many years.

Trouble with the Spanish

Just south of Georgia was the Spanish colony of Florida with its old town of St. Augustine. The Spaniards said that Georgia was their land. They planned

to drive out the English. On hearing this, General Oglethorpe marched 600 Englishmen and 150 Indians to the fort at St. Augustine; but his attempt to take the fort was unsuccessful.

Three years later some Spanish warships attacked Georgia. The Spanish commander had 4000 troops; the English, only 800. Some of Oglethorpe's men had deserted and gone to the Spanish camp. They were telling the enemy about the small size of the Georgia forces. Oglethorpe was afraid he was lost. Then he thought of a plan to get rid of the Spanish.

He asked one of the Spanish prisoners in his camp to deliver a letter to the deserters. The letter told the deserters not to let the Spanish know that an English fleet was on its way to attack St. Augustine. Of course, the Spanish messenger gave the letter to his commander, just as Oglethorpe expected.

Then, luckily for Oglethorpe and the English, sails appeared in the distance. The Spaniards, supposing them to belong to the expected English fleet, at once hurried on their ships and started back for St. Augustine. But the English fleet never appeared. The sails which had frightened away the Spaniards belonged to merchant ships bound for some unknown port. They never knew how they helped Oglethorpe play a trick on Spain. From that time on, the Spaniards did not trouble the colonists of Georgia.

Oglethorpe Returns to England

The Georgia colony had at first grown very slowly. Then there came to the colony numbers of Scotchmen and Germans. In 1743, Oglethorpe went back to England, never to return. He had spent ten years and most of his money in the colony. The colonists had needed his firm, ruling hand. They saw slaves working on the plantations of their Carolina neighbors. After Oglethorpe left, they began to complain that they needed slaves to help them. They wanted rum to trade with the Indians for furs. Before long, slaves and rum were brought into the colony. Planters from South Carolina came into Georgia and started large plantations there.

Oglethorpe and his English company had wanted Georgia to be a colony of small farmers. Now that their plan had failed, they gave back their charter to the king. From that time on, Georgia had a governor appointed by the king.

Things to Do

Explain to the class why there was so much Spanish money in Carolina in colonial days.

What people were brought to settle Georgia?

Tell about Oglethorpe's friendship with the Indians.

Imagine yourself to be one of the Spaniards at the fort. Tell how Oglethorpe frightened your army away.

Some Books That Will Help You

Foote and Skinner, *Explorers and Founders of America*, 235–242.

Harris, *Stories of Georgia*.

References for Teachers. — Johnston, *Pioneers of the Old South;* Fiske, *Old Virginia and Her Neighbors*, vol. II; Fisher, *Men, Women, and Manners in Colonial Times*, II.

MARQUETTE AND JOLIET GREETED BY THE INDIANS

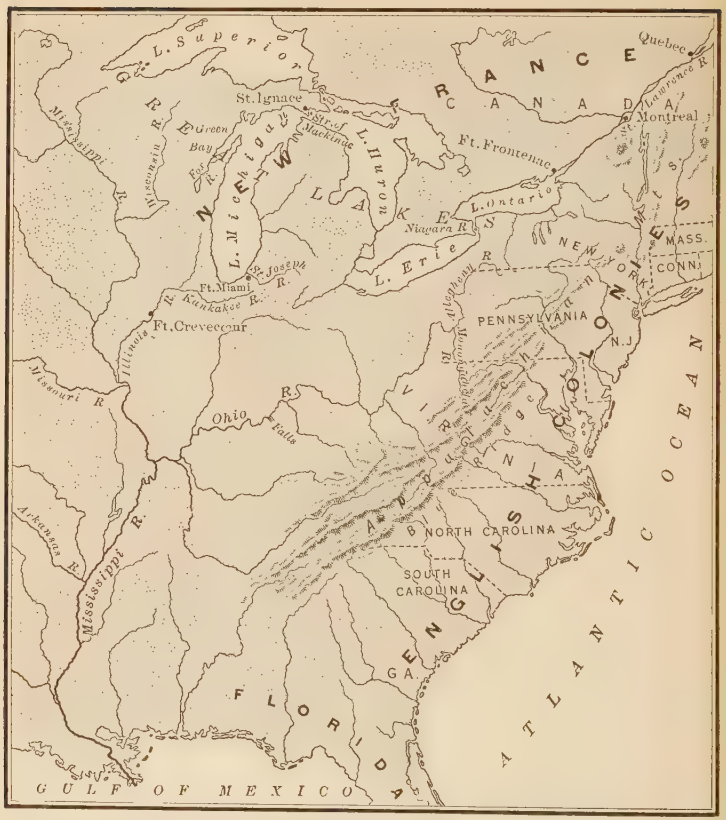
CHAPTER XV

THE GROWTH OF NEW FRANCE

Fur Trapping and Fur Trading

THE French, you will remember, had settled in Canada and had explored the St. Lawrence Valley (pp. 117–127). Champlain had founded Quebec, and with his Algonquin guides had discovered Lake Champlain. Let us see what the French did in North America after Champlain's death (1635).

Men and women have always loved furs for their warmth, beauty, and richness. The French found no gold in North America, but they soon learned that furs were as good as gold. North America was a great home of the beaver, the fox, the otter, the marten, and the squirrel. The furs of these animals are soft and beautiful. Many a fine lady or gentleman of



PART OF NORTH AMERICA IN THE SEVENTEENTH CENTURY

Europe wore a beaver hat or coat made of skins bought from Indians in the forests of North America.

A Canadian Indian once said to a Frenchman: "The beaver does everything perfectly well. It makes kettles, hatchets, swords, knives, bread." Then, holding

up a knife, he added: "The English have no sense; they give us twenty knives like this for one beaver skin."

The Indians caught most of the animals in baited traps or nets. Trapping was done in the winter because the fur is finest then. Thousands of animals were caught in one winter.

There came to dwell in the forests along the St. Lawrence and the Great Lakes, bands of French fur traders and trappers called *coureurs de bois* (kōō-rûr′ dē bwä′), or "runners of the woods." They lived in camps when they were not hunting for furs. Many a night they simply wrapped themselves in deerskins and lay beside a camp fire under the open sky. The runners of the woods would stay in an Indian village for days, trading guns, knives, and trinkets for beaver skins. Their life in the forest was so filled with adventure that they seldom went back to France.

Every spring the fur traders and the Indians west of the Great Lakes gathered together with their stock of furs collected during the winter. They started from Green Bay in what is now Wisconsin. In one year (1693) there were in one party or flotilla 400 canoes carrying about 200 French, 1200 Indians, and furs worth a large fortune.

A great fair was held at Montreal when the flotilla arrived there. The Indians put up their tepees and unpacked their furs. Merchants set up shops filled

with muskets, blankets of all colors, knives, kettles, and coarse cloth, as well as cheap and showy necklaces, bracelets, tin looking-glasses, little bells, combs, and hundreds of other trinkets. The Indians and French trappers would go shopping with their furs. They could buy a musket for five beaver skins, two shirts for one skin, and a blanket for two beaver skins of good quality. Otter, marten, mink, and fox furs were sold more cheaply.

Sometimes the runners of the woods did valuable work in exploring, searching for mines, making friends with the Indians, and building forts. Many places

INDIANS GOING HOME FROM THE FAIR AT MONTREAL

around the Great Lakes, such as Duluth′ and Cad′illac, are named for the fearless *coureurs de bois* who explored them.

Marquette and Joliet Explore the Mississippi

Many French Catholic priests, of the order known as Jesuits (jĕz′ū-ĭts), went to Canada to convert the

A Missionary Taken Captive by the Indians

Indians. Hardships, danger, and often death by torture awaited them. They lived in wigwams with the Indians to learn their language. After a while missions or chapels were built along the Great Lakes in the Indians' country. One of these missions was St. Ig′nace at the Strait of Mackinac (măk′ĭ-nô), at the north end of Lake Michigan.

There was living at St. Ignace in the year 1673, a Jesuit priest named Father Marquette (mar-kĕt′). He was very frail in body, but he had the courage of a brave soldier. One day Joliet (zhō-lyā′), a fur trader, appeared at St. Ignace. He was sent by Fron′tenac,

the new governor of Canada, to plant the banner of France on the banks of the Mississippi River. The governor wanted Marquette to go with Joliet.

The Frenchmen, with five Indians, began their trip in two canoes. They paddled westward along the north shore of Lake Michigan, crossed Green Bay, and made their way up the Fox River. From a branch of the Fox River they carried their canoes across to the Wisconsin River, not far away. On their way the French talked with several tribes of friendly Indians. The red men warned the French against the dangers of the Mississippi River. "Monsters" (alligators), they said, would destroy the canoes and eat the men. The French were not to be stopped by such talk.

Marquette and Joliet went down the Wisconsin River. Then one day in June, they floated out upon the broad current of the Mississippi. They stopped at a village of Illinois Indians a few days later. The chief, standing at the door of his wigwam, raised his hand as if to shield his eyes from the sun. "Frenchmen, how bright the sun shines when you come to visit us! All our village awaits you, and you shall enter our wigwams in peace." Having said this, he invited them into his own wigwam. All the Indians tried to crowd in, too.

The kindly red men gave their guests a feast. The leader fed cornmeal mush to the Frenchmen with a

spoon as if they were babies. He then removed the bones from a fish. After blowing upon pieces of fish to cool them, he put them into the mouths of the white men. The French slept in the chief's cabin and left the next morning, promising to return.

South of the Ohio River, the Frenchmen found themselves in a land of mosquitoes. The white men followed the example of the Indians. They erected a kind of scaffolding with a floor of poles several feet above the ground. The smoke of a small fire built under the floor drove away the mosquitoes. If the bed of poles was uncomfortable, at least the sleeper was not bitten by mosquitoes.

When the explorers reached the Arkansas River, Marquette and Joliet thought they must be quite near the Gulf of Mexico. They were afraid of meeting the Spaniards who might be at the mouth of the river. Joliet felt that it was time to turn the canoes north. Marquette fell sick and had to remain for a time at the mission at Green Bay. Joliet went on to Quebec to report his discovery to Frontenac.

The next year Marquette returned to the Illinois village to preach to the Indians. At one outdoor meeting 500 chiefs and old men, 1 500 young warriors, and several thousand women and children sat in a circle around the missionary.

Sickness forced Marquette to give up his labors.

He set out for Mackinac. The Indians showed their love and respect for him by marching with him for thirty miles to Lake Michigan. They quarreled with each other for the honor of carrying his baggage. Marquette never reached Mackinac. He died on the way and was buried by the shore of the lake.

La Salle Discovers the Ohio River

Each year there were printed in France the *Relations* or stories of the adventures of the priests in North America. No one read these stories more eagerly than the young man who is known in history as La Salle (là sàl′). He loved the tales of Indians, of the great forests, and of fur trapping. La Salle was well educated. His parents were wealthy, and he could have led a comfortable, pleasant life in France. But the land across the sea seemed a better place to him, in spite of its dangers and hardships. In 1666, at the age of twenty-three, La Salle was on his way to New France, or Canada. His family had given him money enough to get started in the new country.

La Salle soon owned a large estate near Montreal. He had no trouble coaxing settlers to clear small strips of land for their farms. The rent which they paid La Salle was not large; but he easily could have made a fortune in furs. His land lay on the edge of woods full of beavers, foxes, and squirrels.

La Salle wanted out of life something more than money. He made many friends among the Indians, and in time learned to speak and understand five or six Indian languages. One day he met a party of strange Indians in Montreal. They told him that to the south was a great river called the Ohio. If one

FUR TRADING IN THE MISSISSIPPI VALLEY
From a painting in the County Court House, Des Moines, Iowa.

paddled down this river for eight or nine months, they said, one would reach the ocean. La Salle thought that the ocean must be the Pacific. "At last, a passage to China through America!" said La Salle.

La Salle set out with a small party of French and two Indian guides, several years before Marquette and Joliet traveled down the Mississippi. In a village at the western tip of Lake Ontario, La Salle met an Indian named Nika, who said he could guide the white men

to the Ohio. Nika liked La Salle so much that he stayed with him always. From Lake Erie the men carried their canoes to a branch of the Allegheny (ăl′ĕ-gā-nĭ) River. This stream led them to the Ohio. They paddled down the Ohio as far as the site of Louisville. The falls at this point stopped them. La Salle was thus the first white man to explore the Ohio River.

His men deserted him, and he had to return home alone, except for Nika. In Canada, people laughed at him because he had tried to find China. They nicknamed the rapids near his estate in Montreal "*Lachine*" (la-shēn′) or "the China" rapids.

The *Griffin:* the First Sailboat on the Great Lakes

Marquette and Joliet, by their voyage down the Mississippi River in 1673, proved to La Salle that the river flows into the Gulf of Mexico instead of into the Pacific Ocean. La Salle then thought of a new plan. The Mississippi was the main pathway through a large part of North America. The French held the Great Lakes. If they owned the mouth of the Mississippi River, they could control the trade of the whole Mississippi Valley. La Salle decided to take the mouth of the Mississippi for France and to build a fort there.

He sailed to France, laid his plan before the king, and was given the right to carry it out. After borrowing

much money, he went to Fort Frontenac at the eastern end of Lake Ontario to get ready for the long journey. Father Hen'nepin, a missionary from France, and seventeen others were sent ahead to set up a fort on the Niag'ara River. La Salle ordered them also to start building a large sailboat.

On a cold, windy day in November Hennepin's party set out. The lake was rough. Even the Indians shivered to think of the dangers ahead of the French. Hennepin and his companions worked their way as far as possible up the Niagara River. Then they left the river and started climbing the rocks ahead. The men could hear a roar that grew louder and louder. Suddenly they found themselves looking down upon the foaming, thundering waters of one of the wonders of the world, Niagara Falls.

A few miles beyond the falls the men made a camp. They had to dig away a foot of snow when they built a fire. Work on the ship was started before La Salle arrived with men and supplies. An Indian squaw from a village near by warned the French that her people were going to burn the ship. The French had to guard their work night and day.

In the spring the ship was launched. She was named the *Griffin* after the carved griffin or dragon on her prow. Three cannon salutes were fired; the French cheered, and even the Indians whooped with

delight as the *Griffin* slid out upon the waters of the river. She was the first sailboat ever seen on Lake Erie and the lakes farther west.

La Salle's voyage up the Great Lakes began in August (1679). It was like a picnic or excursion, compared

THE *GRIFFIN*
From a painting by Herman T. Koerner.

with the hard canoe trips. The weather was very pleasant. The Indian guides found plenty of wild ducks, deer, and squirrels in the woods along the shore. At Mackinac the Indians cried with fear when the "floating fort," as they thought it was, fired her cannon. The French fur traders and missionaries at Mackinac were almost as surprised as the Indians. La

Salle sailed into Lake Michigan and took on a load of beaver skins. He decided to send the *Griffin* back to the Niagara River with her precious cargo to pay some of his debts. He gave the pilot orders to hurry back and meet him at the south end of Lake Michigan.

La Salle and his party traveled south for days in winds and rain. On reaching the St. Joseph River at the south end of Lake Michigan, La Salle built a fort called Miami (mī-ăm′ĭ). The party stayed here a month. Then they tramped across the dreary plain, strewn with the bones of buffaloes, until they reached the Kan′kakee River. It led them to the Illinois River. La Salle's men were growing more and more troublesome at every mile of the journey. Near the place where Peo′ria now stands, some of them ran away. La Salle decided to erect a fort there. The *Griffin* was to bring supplies for him; but months had passed with no news of the *Griffin's* return. It is no wonder La Salle called the fort "Crèvecœur" (krâv-kûr′) or "Heartbreak." At last he and five others set out on foot for the Niagara River to get help.

Tonty

La Salle was lucky to have a brave and honest soldier — Henri de Tonty — to leave in charge of the fort. Tonty had lost one of his hands in battle. He now wore an iron one covered with a glove. For a long time

the Indians did not know this fact. Troublesome Indians had felt the force of the iron hand on their hands and shoulders. They looked with fear upon the man who could strike so hard a blow with his hand. When the secret was known, the Indians called Tonty "Iron Hand."

La Salle had been gone only a month or two when the men at Crèvecœur began to grumble. While Tonty was out on an exploring trip in the neighborhood, the men destroyed the fort, took most of the supplies, and ran away. Tonty was left with only five followers.

The Illinois Indians, living near Fort Crèvecœur, were surprised by six hundred Iroquois. The Illinois thought that Tonty had sent their terrible enemies a message to come. Tonty knew the danger he was in. If one tribe did not kill him, the other might. He decided to see if he could save himself by acting as peacemaker. Carrying necklaces as a sign of peace, he walked boldly into the midst of the Iroquois. They thought he was an Indian because of his sunburned face and deerskin clothing. They yelled and fired at him. One Iroquois snatched the necklaces from his hand. Another plunged a knife into his side but made only a slight wound. Some of the Indians then saw that Tonty was a Frenchman.

The chiefs held a council with him. Tonty said that the Iroquois were the friends of France. They

were doing wrong to fight the Illinois, who were under the protection of the great French king across the water. While he was talking, an Indian standing behind him would now and then lift Tonty's hair as if to scalp him. The Iroquois slyly asked Tonty the size of the Illinois forces. Tonty said he supposed there were about eleven hundred Indians and fifty Frenchmen. There were really only five hundred Illinois and five Frenchmen. The Iroquois, surprised at the strength of the Illinois, agreed to stop fighting.

A too-talkative young Illinois brave afterwards let the Iroquois know the true size of the Illinois forces. The Iroquois were angry with Tonty and might have killed him; but he and his companions escaped and set out for Mackinac. Winter had set in. A handful of corn and wild garlic, dug from under the snow, was all their food each day.

La Salle Reaches the Mouth of the Mississippi

La Salle, meanwhile, was on his way to the Niagara River. In a letter he told about this trip. He said that he and his men watched by night and marched by day, loaded down with blankets, clothing, kettles, hatchets, guns, powder, lead, and skins. Sometimes they had to push through thickets; again they climbed rocks slippery with ice and snow. They waded through marshes where water was waist-deep and filled with

blocks of ice. Sometimes they made sledges for traveling over frozen rivers. Often they had no food. For sixty-five days they toiled over a distance of one thousand miles.

At the Niagara River La Salle found some of his men, but no news of the *Griffin*, her crew, or her cargo. Either she had been wrecked or she had been destroyed by her crew, who stole the beaver skins. After a further voyage to Montreal La Salle started back for his trip down the Mississippi. He spent the winter in the neighborhood of Fort Miami.

La Salle made friends with the Indians around the lakes. He understood the Indians. He knew that, to an Indian, speeches were "written in the air" unless presents went with them. Whenever La Salle made a speech to the Indians, he brought with him tobacco, pieces of blue and red cloth, cloaks, axes, bead necklaces, kettles, shirts, knives, and blankets which he gave as presents. By the time his speech was over, the Indians promised to keep peace with the tribes around. In this way they would be strong enough to hold back their enemies, the Iroquois.

La Salle left the Indians in the spring and joined Tonty at Mackinac. Any one but La Salle would have given up after hearing Tonty's story of the faithless men, the wrecked fort, and the Indian wars. It would have been easier and safer to settle down and enjoy

life on his estate. But if La Salle set a task for himself, he stuck to it until it was finished.

Back to Fort Frontenac they went for supplies. It was now late summer of the year 1681. The following February found them, with a band of French and Indians, trudging on the frozen Illinois River with their canoes on sledges. After reaching the Mississippi, they could again use their canoes.

La Salle Claims the Valley of the Mississippi in the Name of France

A voyage down the Mississippi to-day is very different from that which La Salle made about two hundred and fifty years ago. In place of busy cities and waving fields there were dense forests and now and then the tepees and camp fires of a little Indian village on the

shore. The farther south the French went, the warmer it grew. Each day they stopped to hunt and fish. Once they caught a catfish large enough to feed twenty-two men. In what is now Louisiana they spied alligators fifteen to twenty feet long.

On a wonderful day in April they floated out upon the Gulf of Mexico. They had reached the mouth of the Mississippi. La Salle took possession of the land in the name of the king of France. Half of his task was completed. Now that he had reached his goal, he could not stay to build a fort. His supplies were too low; so the party began the tiresome trip north.

Trying to Found a Colony at the Mouth of the Mississippi

La Salle sailed to France the next autumn to get the king's help in planting a colony at the mouth of the Mississippi River. The king promised him four ships to carry colonists, tools, food, and other supplies. The ships were to sail directly to the mouth of the Mississippi without going first to Canada.

On the way over, a Spanish ship attacked the fleet. One ship, full of tools, was lost. A greater misfortune then befell La Salle. He had made a mistake in his location of the Mississippi on his map. He sailed past the mouth of the river and landed far west of it on the coast of Texas. A settlement was made there.

La Salle and a few others set out on foot to find the "terrible river," as his men called it. They struggled through swamps and thickets under a broiling sun. No glimpse could they catch of the great river.

Two of La Salle's Ships on the Coast of Texas

La Salle now planned a bold move. With twenty followers he struck out for Canada to get help for his Texas colony. Travel was very slow. The spring rains stopped the march altogether for days at a time.

There was plenty of time for quarreling. Some of the men thought that if they got rid of La Salle their troubles would be over. They began by secretly killing La Salle's nephew, the Indian guide Nika, and

one of La Salle's friends, who had wandered a short distance from the party. When his nephew did not return, La Salle started to hunt for him. Two of the men, hidden in the grass, then shot La Salle.

This great and fearless explorer had pointed out to France and to other nations the way to the rich lands in central North America. To him France owed her hold on the Mississippi Valley for the next hundred years. More than any other man of his time, he had looked into the future. He had seen before any one else that the fertile valley of the Mississippi was to become a thriving region of farms and busy cities. French names, such as St. Louis, Duluth, Detroit, Dubuque, and Fond du Lac, in the Mississippi Valley and along the Great Lakes, still remind us of the nation that once owned so large a part of our country.

New France and the English Colonies

Let us compare the colonies of France and England in America as they were in 1690. New France extended from Canada to the Gulf of Mexico, and from the Appalachian Mountains westward beyond the Mississippi River to the Rocky Mountains. The St. Lawrence, the Great Lakes, and the Mississippi gave New France a pathway from the Atlantic Ocean on the east to the Gulf of Mexico on the south. Along the lakes and rivers were a few forts and lonely missions.

There were not enough forts to hold this vast land against enemies. New France contained 12,000 white people. Most of them were fur traders and trappers who moved their camps from place to place. Many had no families.

The English colonies were along a narrow strip of land bordering the Atlantic Ocean. In the northern colonies there were many cities and villages near together. There were about 100,000 English people in New England and New York alone. Cities were few in the South. Instead, there were numbers of large plantations, each sheltering a family and its many servants. The English colonies were made up of homes. The men worked at farming or trading to earn a living for their wives and children.

The English colonies covered a small extent of land as compared with New France. Yet the time was coming when most of New France would belong to England. The French had made the mistake of not sending men with their families to settle in the Mississippi Valley. Men will fight harder to save their homes, their wives, and their children than just to hold land for a king whose throne is across three thousand miles of ocean.

Things to Do

Dramatize the scene between Tonty and the Illinois Indians.

Trace on the map La Salle's trip down the Mississippi.

Explain why La Salle did not plant a colony at the mouth of the Mississippi.

Write four sentences telling why La Salle is considered one of the greatest explorers of America.

On a map of North America color the English colonies red; the French colonies yellow; the Spanish colonies green.

Tell why England won from France in the war that followed.

Some Books That Will Help You

Coffman, *New World Settlement*, 31–37.

Gordy, *Stories of American Explorers*, 185–201.

Foote and Skinner, *Explorers and Founders of America*, 208–218.

Catherwood, *Story of Tonty* (fiction).

References for Teachers. — *Journeys of La Salle*, Vols. I and II; Parkman, *La Salle and the Discovery of the Great West;* Hasbrouck, *La Salle;* Wrong, *Conquest of New France.*

Loading Tobacco at a Plantation Wharf

CHAPTER XVI

GEORGE WASHINGTON

A Virginia Plantation

Let us now turn our attention to a man who played an important part in helping England to win New France — George Washington. His father was a wealthy tobacco planter of Virginia. He owned land along the Potomac and Rappahan'nock rivers. It was on one of the Potomac plantations that George Washington was born, on February 22, 1732.

Tobacco was to the Virginians what beaver skins were to the French. It had bought everything in the Washington house. Once a year a ship from England landed at the plantation wharf. It brought what the Washingtons needed for the coming year, and it would take back to England the Washington tobacco. We

can imagine little George Washington standing with the rest of his family to watch the unloading of the ship. Here would come a beautiful table, boxes of dresses, shoes, suits, and pieces of cloth; there, packages of books, boxes of pepper and other spices, tools,

Rolling Tobacco to the Wharf

and medicine. Perhaps George might notice several strange young men on board the ship, — new servants (p. 222).

Besides bond servants, George Washington's father owned many negro slaves. They lived in little cabins a short distance from the master's big house. The negro men worked in the tobacco fields under the direction of a white overseer. Some of the women did the cooking and cleaning inside the house.

George's father spent all day riding over his estate to see that the work was being well done. Tobacco

wears out the soil very quickly. A Virginia planter often bought more land near his estate. This land, covered with great forest trees, had to be cleared.

As everybody in those days rode horseback, the Washingtons owned many fine horses. George learned to ride a horse even before he went to school. He looked forward to the time when he could go fox hunting with his father and older brothers.

George's mother was kept busy in the house. She had to train the slaves to cook, churn, dust, spin, and sew. Most of the clothes her family wore came from England, but the slaves wore homespun. Cloth had to be woven and made into garments for thirty or forty slaves.

The plantations in Virginia were far apart, and sometimes many miles of bad road lay between them and the nearest village. When the Virginians went to see each other, their visits sometimes lasted several weeks. Often travelers were invited to spend the night at the Washington home. The strangers would sometimes have much to tell about what was happening in New York, in Boston, or in England. Such visitors took the place of newspapers.

George Washington's Boyhood

The house in which George Washington was born burned down when he was still very young. His

father moved his family to another one of his estates, on the Rappahannock River.

George went to a school near his home. He learned reading, writing, and arithmetic. We know that young George Washington's handwriting was very good and clear because his copy books can still be seen. He copied pages of rules for good conduct and tried to follow them. Some of these rules are:

"Speak not evil of the absent, for it is unjust."

"Feed not with greediness; lean not on the table."

"Think before you speak."

Washington was very athletic. We are told that he could throw a stone across the Rappahannock River. He was a fine horseback rider — one of the best of his time. His young playmates even then knew him to be a leader who was always fair. They often called him to settle their quarrels.

Washington's father died when George was eleven. The boy's school days ended when he was only fourteen. He wanted to go to sea, as he was too young to be a soldier like his older brother, Lawrence. His baggage was already on a ship in the harbor, but his mother would not consent to her son's going. She ordered his baggage brought back home. The ship sailed away without young George Washington.

Since he could not be a sailor, George Washington had to find some way of earning a living. He would

not be given his share of his father's money until he was twenty-one. Most of his father's estates had been left to Lawrence. George decided that he would go back to his studying. He picked up as much learning as he could by himself. A book which he studied hard was called *The Young Man's Companion.* It told a young man how to build houses, how to doctor the sick, how to make ink and cider, how to manage a boat, and how to survey land. Washington was most interested in the chapter on surveying. He later took lessons in surveying from a surveyor.

Washington and Lord Fairfax

Washington at fifteen was large for his age. He had broad shoulders and strong arms. His eyes were blue-gray, his hair brown, and his expression shy. He was much quieter than most fifteen-year-old boys. At the age when boys to-day are trying to make the scrub football or basketball team, he was almost a grown man in his ways of acting and thinking.

His brother Lawrence was living at the Mount Vernon estate on the Potomac River. George spent most of his time there. The estate next to Mount Vernon belonged to Lord Fairfax, an Englishman. Nearly one fifth of the colony of Virginia had been given to the Fairfaxes by the English king. Lord Fairfax's cousin William managed the estate and lived

there with his family. His daughter Anne had married Lawrence Washington. His son George William was a good friend of George Washington's.

George Washington often visited at the Fairfax home. His best friend there was Lord Fairfax, a stately gentleman of nearly sixty. Lord Fairfax had spent the greater part of his life among the most famous people in England. He had come over to see his Virginia lands and to visit his cousin. The great wilderness, the hunting, the free out-door life pleased Lord Fairfax so much that he stayed in Virginia. He liked the sturdy Washington boy with his good manners and his sensible talk, and often went hunting with him. Lord Fairfax's friendship for him led to George Washington's becoming a famous man.

Washington the Young Surveyor

Lord Fairfax did not know exactly how far his land extended. He decided to send George Washington to survey that part of his land which lay beyond the Blue Ridge. George William Fairfax and three or four woodsmen were to go with him.

This was an adventure indeed for young George Washington. The trip led him and his companions through a dense wilderness. Now and then they passed a lonely cabin. The people living there were generally poor and very dirty. The two young men spent their

second night from home at a cabin. They found there, instead of a clean comfortable bed, a little dirty straw, no sheets, and only one tattered blanket. George

A Frontier Cabin

Washington learned then that it was better to sleep in his clothes out of doors. Except for three or four nights, the ground was his bed for five weeks. After a man has surveyed five hundred acres of land in one day, he is tired enough to sleep anywhere.

At one time the party camped for several days in the wilderness while Washington was surveying. They made a camp fire and set up a tent. During the night a blowing rain started. The straw on which Washington was sleeping caught fire. If some one had not awakened him, he would have been burned.

Some of the men in the party kept them well supplied with meat. One shot a wild turkey weighing twenty pounds. Every man was his own cook. He roasted the meat on forked sticks held over the fire. A broad chip of wood was his plate, and a hunting knife the only cutlery.

Life in the wilderness was rough, but it was exciting. At one place, Washington was surprised to meet thirty Indians who had been on the warpath. They had one scalp. Soon they began a dance. Their orchestra was a drum and a rattle. The drum was a pot half full of water with a deer skin stretched over it. The rattle was a gourd filled with bullets. The Indians sat in a large circle around the fire. Their leader made a speech telling them how to dance. Presently the best dancer jumped up and went running and hopping about the ring. The rest followed him and kept time to the rattling and drumming. Washington thought that the dance was very comical.

Washington worked hard and kept a careful account of all his surveys. Lord Fairfax was much pleased with Washington's report of his surveying. Not long afterward he had the governor of Virginia appoint Washington public surveyor. This was a very important job for a boy. He would make surveys and write them down in the books in the county office. When people bought and sold land, they used his

figures. These surveys had to be perfect, or people would quarrel with their neighbors over boundary lines. People soon discovered that Washington did not make mistakes.

He was kept busy for three years laying out tracts of land along the Potomac and Shenando'ah rivers. Except in the winter, he lived out of doors. He made friends with many backwoodsmen and Indians and learned their ways of living and fighting. He even walked like an Indian. He used to sit around the camp fire with his strange companions and listen to their tales of wilderness life. Now and then he would return to Mount Vernon or visit Lord Fairfax and read his books. How he must have enjoyed the good meals after weeks of his own cooking, and how soft the bed must have felt after nights of sleeping on the ground!

Trouble with the French

The Ohio Valley was the hunting ground of many Indian tribes. No white men had ever settled there. Both the French and the English now wanted to own it.

Virginia at that time had no western boundary; by one charter (1609) it was to extend from sea to sea, "west and northwest." It claimed ownership of the whole Ohio Valley. The English in Virginia formed the Ohio Company to send settlers to the valley to hold it. George Washington's brothers were members

of the Ohio Company. George Washington probably listened with interest to their talk about the new plans.

The French began to take possession of the Ohio Valley by building forts in what is now northwestern Pennsylvania. England then sent cannon and powder to Virginia and ordered her to build two forts on the Ohio River. While Virginia was getting ready, the governor of Canada sent French soldiers into the Ohio region. They were winning the Indians over to fight on their side. The governor of Virginia decided to send a messenger to the French to order them away.

This trip was as dangerous as it was important. The messenger would have to know Indians and the country. He had to be strong and healthy as well as brave and wise. He had to be a person whom the French would respect. Above all, he had to be able to see and take in everything but say little. He was to find out the number of French in the Ohio Valley, how many were on the way, and what they were planning to do. The messenger chosen by the governor and his council was George Washington, then only twenty-one years old.

Washington's Trip to the French Camp

Washington, carrying the governor's letters to the French, took horses, tents, and camp supplies to a settlement in western Maryland. Here he met his

party of seven, among whom was Christopher Gist, an experienced woodsman. In southern Pennsylvania he was later joined by three Indian chiefs.

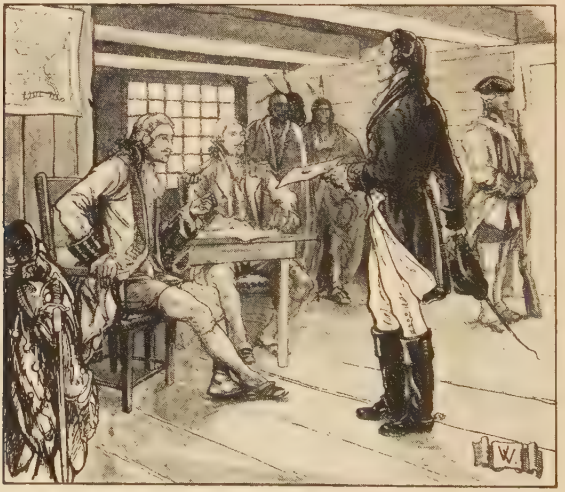
For eleven days the men tramped through the mud and snowdrifts of Pennsylvania to Fort Le Bœuf (bûf), a French post, on a branch of the Ohio near Lake Erie.

Washington on His Way to the Ohio Valley

The French commandant received Washington politely and prepared an answer to the letters from the governor of Virginia. Meanwhile, Washington's men were finding out the number of canoes that would be used to carry the French down the Ohio River in the spring. They counted 170 pine canoes, 50 birch-bark canoes, and 59 to be made. Washington noted in his journal everything he saw.

When Washington and his men left the French camp,

the snow was knee deep, and the cold was growing sharper every minute. Washington and Gist decided to take a short cut home through the woods. The rest with their horses could take their time returning.



WASHINGTON AT FORT LE BŒUF

Washington and Gist strapped their belongings on their backs and began their lonely journey. They fell in with some French Indians. One of the Indians fired at the two white men, who made him their prisoner. They held him until nine o'clock at night. Then Washington took his gun away from him and let him go. Gist thought that Washington should have killed him. In order to escape the Indians, the two men walked all night and all the next day.

They expected to see the Allegheny River frozen over and easy to cross. Instead, the ice was floating about in the river in great blocks. The two men built a raft with no tools but a poor hatchet. Half way across the river, their raft got jammed in the ice. Washington tried to free the raft with his pole, but the swift current banged the ice against the pole with so much force that Washington was jerked into the river. He saved himself by catching hold of the raft. A bath in icy water and only a freezing wind to dry one's clothes can not be called fun. Luckily there was an island in the river, where the men spent the night. The weather grew so bitter during the night that Gist's fingers and some of his toes were frozen. By morning the river was solid enough for the men to walk to shore. They obtained horses from a settler and began the last lap of their hard journey.

Washington delivered to the governor the answer of the French commandant. More important still was the news Washington had gathered about the plans of the French. The French were getting ready to invade the Ohio Valley and drive out the English. The governor made Washington spend a whole day writing a report of his trip. This report was printed and sent to England. The people of Virginia began to look upon Washington as a person who might do great things some day.

The French and Indian War Begins

Washington's report led the governor to have a fort built where the Allegheny and Monongahe'la rivers meet to form the Ohio. Before long the French came down the Allegheny in canoes and drove the English away. They tore down the fort and built there a larger one called Duquesne (dōō-kān'). Washington, now a lieutenant-colonel, was on his way to the fort when this news reached him. He marched his company farther west to a place called Great Meadows. A rude log stockade was set up and named Fort Necessity.

In a short time the French appeared and began to attack Washington's little camp (July 3, 1754). Firing went on for nine hours in a heavy rain. By nightfall, many had been killed on both sides. The English powder was almost gone, and the men were worn out. They were outnumbered by the French four to one. Washington saw that he was defeated. He surrendered Fort Necessity to the French. His heart must have been heavy as he led his broken army home.

Braddock's Defeat

England saw that the colonies needed help from her. She sent General Braddock and some British troops to the colonies to lead the fight against the French. Braddock invited Washington to be his aid. The English

THE THIRTEEN COLONIES
In 1754
AT THE BEGINNING OF THE
THE FRENCH AND INDIAN WAR
SCALE OF MILES
0 100 200 300 400 500
HUDSON'S BAY COMPANY
Hudson Bay
British Territory
FRANCE
Quebec
Montreal
Lake Superior
Lake Michigan
Lake Huron
Lake Erie
L. Ontario
Detroit
Fort Duquesne (Pittsburgh)
Great Meadows
Fort Le Boeuf
Albany
Saratoga
Boston
NEW YORK
MASS.
CONN.
PENNSYLVANIA
New York
Trenton
Valley Forge
Philadelphia
NEW JERSEY
DEL.
MD.
Baltimore
VIRGINIA
Yorktown
Vincennes
Kaskaskia
Ohio R.
Missouri R.
Arkansas R.
Red R.
Mississippi R.
NORTH CAROLINA
SOUTH CAROLINA
GEORGIA
Charleston
Savannah
Boundary of the U.S. in 1783
New Orleans
St. Augustine
(To Spain)
FLORIDA
GULF OF MEXICO
Tropic of Cancer
Havana
BAHAMA (To Great Britain)
WEST INDIES
CUBA
(To Spain)
CARIBBEAN SEA
(To Spain)
(To Gr. Brit.)
JAMAICA (To Gr. Brit.)
HAITI (To France)
SANTO DOMINGO (To Spain)
NOVA SCOTIA (To Gr. Brit.)
ATLANTIC OCEAN
Longitude West from Greenwich

Facing 286

general knew nothing about backwoods fighting, where white men and Indians fired from behind trees and bushes. He and his men were trained to march on the battlefield in columns. Backwoods fighters wore blue or deerskin clothing that could not easily be seen. Braddock and his men were dressed in the bright red uniforms of Great Britain.

Braddock's first plan was to win back Fort Duquesne. The march to the fort began. Washington advised Braddock to leave the heavy guns behind, but the sixty-year-old general did not think he needed advice from a twenty-three-year-old Virginia backwoodsman. About six hundred men went ahead in the wilderness and chopped down trees to clear a road for the supply wagons and cannon. Bridges had to be built across creeks, and roads across marshes. Sometimes the wagons sank to their axles in the swamps or had their wheels splintered against great bowlders.

The wilderness march was torture for the men, especially the British. They were not used to the scorching heat of an American summer. Wood ticks, a kind of tiny insects, burrowed their way under the soldiers' skin and set up a dreadful itching. Several men died from rattlesnake bites. For days the only food was Indian corn, and the only drink, bad swamp water. Washington was ill of a fever most of this time.

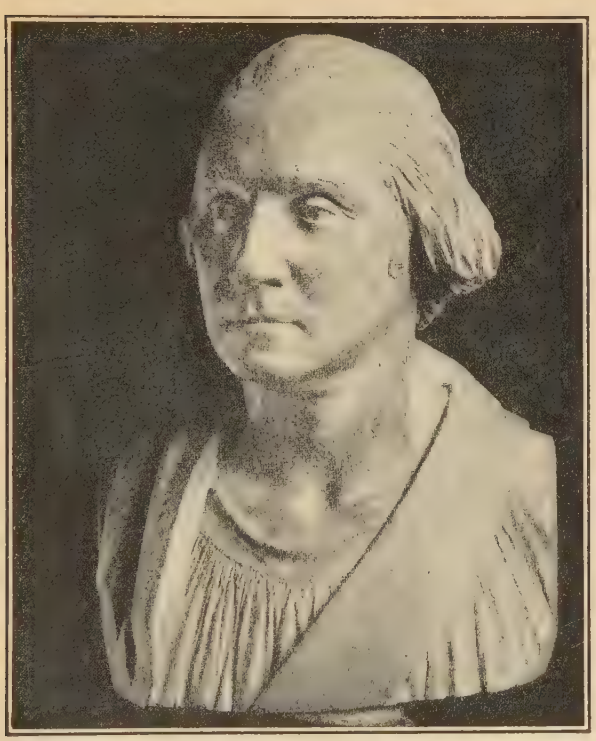
On July 9 the army was within a few miles of Fort

Duquesne. Suddenly a Frenchman dressed like an Indian sprang out of the woods and waved his hat. The British fired. The French fell back for a moment and then returned a deadly hail of bullets. The British were jammed in a narrow place. Screaming Indians surrounded them on all sides and fired at them from their hiding places. The British stood huddled together. Braddock ordered them to fire, but they could see nothing to aim at. They shouted, "We can't fight bushes!"

Washington had exchanged his red coat for a dark shirt. He rode about delivering the general's messages to different parts of the line. Two horses were shot under him, and four bullets went through his coat. Braddock's red uniform made him a target for the enemy. He fell, fatally wounded.

The English had to retreat after losing sixty-three officers and four hundred and thirty men. There were almost as many wounded. Of the enemy only three officers, nine French soldiers, and twenty-seven Indians were killed.

After Braddock's defeat Washington was put in command of troops on the western border of Virginia to guard it against French and Indian raids. Three years later he was again on his way to Fort Duquesne with some English and colonial soldiers. When he reached it, he found only a burned fort. The French



GEORGE WASHINGTON

From the statue by Houdon in the Louvre, Paris.

soldiers on duty there had been needed to fight the English elsewhere. They had left the Ohio Valley. The English then built Fort Pitt, later known as Pittsburgh, where Fort Duquesne had stood. Washington went back to Mount Vernon to live as a planter until his country should need him again.

Washington helped to make our history by the part that he played against the French. (1) He learned the plans of the French on his visit to the French camp. (2) His defeat at Fort Necessity roused Great Britain to send soldiers to the Ohio Valley. (3) Washington is the hero of the story which tells how the English won the Ohio Valley.

The End of the French and Indian War

One September day in the year 1759, news came to Mount Vernon that the French had been conquered. The war had lasted five years. During the first two years the English had been defeated again and again. Then England began to see how serious the trouble in America was. She sent better officers and more troops. The victories now fell to the English, and one French fort after another was taken by them.

The most important French post in America was Quebec. If the English could take it, New France would belong to them. The French general, Montcalm′, and his army were stationed on high ground in and near Quebec. Montcalm thought that the English could never take this stronghold.

One night the English general, James Wolfe, had his men silently climb a steep narrow path, leading to the top of the bluff west of the city. The next morning, the French were surprised to find their enemies there. In

the fierce battle that followed, both of these brave generals were badly wounded and soon died. The French were defeated. Quebec surrendered to the English. When peace was made, Canada and the land east of the Mississippi River were given to England.

Things to Do

Tell how Washington's meeting with Lord Fairfax affected his life.

Imagine yourself to be young Fairfax. Give an account of Washington's surveying trip.

Dramatize the Indian dance that Washington saw.

Write three sentences telling why George Washington was a good person to send to the French fort.

Explain why Braddock was defeated.

Mention three ways in which Washington helped in the French and Indian War.

Some Books That Will Help You

Baldwin, *Four Great Americans*, 9–68.

Brooks, *True Story of George Washington.*

Foote and Skinner, *Explorers and Founders of America*, 274–295.

Blaisdell and Ball, *Child's Book of American History*, 77–90.

References for Teachers. — Ford, *True George Washington;* Wrong, *The Conquest of New France;* Fiske, *New France and New England.* For an excellent account of Braddock's defeat, see Hughes, *George Washington,* vol. I.

FRANKLIN'S BOOK SHOP IN PHILADELPHIA

CHAPTER XVII

BENJAMIN FRANKLIN

GEORGE WASHINGTON'S forefathers had lived in the town of Sulgrave in central England. The Washingtons were well known in their part of the country because they were gentlemen and owned a large estate. While horseback riding, the Washingtons often passed through the village of Banbury, thirty miles away. A Washington gentleman may now and then have stopped to have a horseshoe tightened at the blacksmith shop there. The blacksmith was named Franklin. Though the Washingtons and Franklins lived so near, they barely knew each other. In England blacksmiths and gentlemen did not associate with each other.

It so happened that Washingtons and Franklins went to America. The two families, one great and

wealthy, the other poor and unknown, gave to America two of her greatest men — men who made America famous all over the world — George Washington and Benjamin Franklin.

The Boyhood of Benjamin Franklin

Benjamin Franklin's father was a maker of soap and candles in Boston. He earned just enough to feed and clothe his family. When Benjamin arrived in 1706 as the fifteenth child, there was little money in the Franklin purse to spend on his education. He learned to read and write well, but he was poor in arithmetic.

Benjamin, like most boys, sometimes did foolish things. When he was only seven, his older brothers and sisters once gave him a number of pennies. He hurried to a toyshop. On the way he met a boy, blowing a whistle. Pleased with the sound, Benjamin gave all his pennies for the whistle. His family laughed at him and told him that he had paid four times too much. What made Benjamin burst into tears was the thought of all the other things he might have bought. He always said to himself afterwards: "Don't pay too much for your whistle."

Benjamin was a good swimmer and could manage a boat well. Once while out swimming, he tied a kite to himself. The kite helped pull him across a lake for three miles. He said that he could swim across the

English Channel in this fashion, but this dream did not come true.

Benjamin wanted to be a sailor, but his father would not listen to such a plan. Instead, Benjamin became an apprentice in the printing shop of his brother James. An apprentice works for a master workman in order to learn the trade. Benjamin began his life as a printer at the age of twelve. He made friends with some booksellers' apprentices. They would bring books to him. He would sit up all night to finish a book so that it could be put back early in the morning on the bookseller's shelves, before it was missed.

One of the books he read told how a person could live without eating meat or fish. Benjamin learned how to cook different vegetables for his dinner. His lunch sometimes was a slice of bread, a handful of raisins or a tart, and a glass of water. This meal did not take long to eat, and Benjamin could spend the rest of the lunch hour reading. He bought books with the money saved on meat. He studied grammar and practiced writing.

The two brothers did not get along well together. James would scold Benjamin, and Benjamin would answer his brother pertly. James printed a little paper. Benjamin had written some things, but he was afraid that his brother would not print them for him. One night he slipped one of his writings under the

printing-shop door. He had changed his handwriting so that his brother would not know whose work it was. The next morning Benjamin heard James read the paper to some of his friends. They guessed that one of the smart men of the town was the author. After

FRANKLIN HEARS HIS BROTHER READING HIS PAPER TO FRIENDS

Benjamin had several things printed like this, his success began to go to his head. One day he told his secret. James said that his young brother was getting too vain. He would print no more of Benjamin's work.

Benjamin Franklin Goes to Philadelphia

Benjamin was now a lad of seventeen. He was tired of being scolded, and so he decided to run away to

New York. He sold some of his books to pay his fare. The printer in New York had no work for him, but said that his son in Philadelphia needed a helper.

With his face dirty, his clothes muddy, and his pockets stuffed with shirts and stockings, Benjamin Franklin walked the streets of Philadelphia for the first time. He knew not a soul in the city nor where he would sleep that night. His only money was one Dutch dollar. Being very hungry, he went to a bakery that a boy pointed out to him. Franklin bought three great puffy buns. He put one bun under each arm and walked along eating the third. A young lady, standing in the doorway of her home, laughed at the strange, awkward boy.

Franklin followed some people who all seemed to be going the same way. He soon found himself inside a Quaker meetinghouse. There was not a sound in the meeting, and he promptly fell asleep. Some one woke him when the meeting was over. A young Quaker directed him to an inn for lodging.

The printer whose father he had met in New York had already engaged a boy to work for him. This man told Franklin that a new printer named Keimer (kī′mer) might need help. Keimer was glad to hire Franklin. The two men got along well together. A woman in the neighborhood cooked their meals for them. Franklin had given her a cookbook which told

how to prepare forty different dishes without using meat. Their meals cost the two men very little.

Franklin in London

Sir William Keith (kēth), the governor of Pennsylvania, had begun to take an interest in the young printer and often invited him to dinner. Franklin was much pleased at being noticed by so great a man. Keith did not always tell the truth, but young Franklin did not know that. When the governor offered to set him up in a printing shop of his own, the young man was delighted. He was to go to London to buy printing presses and supplies. Keith promised to give him letters to friends in London and money to pay his expenses.

On the day he was to sail, Franklin stopped at the governor's house. He was told that the governor was then very busy but would send the letters to the ship. Taking the governor at his word, Franklin boarded the ship. The mail bag was opened just before the ship landed in England. You can guess how Franklin felt when he discovered no letters for himself. There he was in London with very little money and no friends except those he had made on the ship.

Luckily he found work in a printer's shop. The workmen here drank much strong beer to make themselves strong, they said. Franklin drank only water.

He surprised the other printers by carrying upstairs a large box of heavy type in each hand. They could carry only one box in both hands. They wondered how the "Water American" could be stronger than men who drank strong beer. Franklin persuaded some of the workmen to eat hot porridge for breakfast instead of bread and cheese and beer. These men found that they could work better and save the money which they had been spending on beer.

Franklin found time to read a great many books and to go to plays and concerts. He taught Wyn'gate, one of his London friends, to swim in only two lessons. Wyngate said that he and Franklin ought to travel over Europe and give swimming lessons. Franklin liked the idea and mentioned it to an older friend, a Quaker. This man, knowing that young Franklin ought not to waste his life in that way, offered to send him back to Philadelphia and make him a clerk in one of his stores. No news could have pleased Franklin more. He wrote that his eyes were dimmed with "two drops of joy" as he looked again after eighteen months on the shore of his native land.

Poor Richard

Franklin was now twenty. He had been clerk for the Quaker only a year when his employer died. Franklin himself was very sick for a long time. One day Keimer,

his old employer, came to see him and offered him work at very good wages. Franklin was glad to be back at this work again. Keimer really wanted him to teach the untrained men in his shop. After six months the two men quarreled, and Franklin left.

He and one of the men in Keimer's shop went into the printing business together. Before long the men of Philadelphia were talking about the industrious young printer who worked even by candle light, after every one else was in bed. They saw him bringing home bundles of paper in a wheelbarrow. So hard-working a young man should be encouraged, they thought, and they brought their printing work to him.

In 1730, Franklin married Miss Deb'orah Read, the young lady who had laughed when she saw him walking the street with a bun under each arm. He and Debby lived very simply. They ate their breakfast of bread and milk from cheap earthenware bowls and pewter spoons. By working hard and saving money, Franklin began to get rich. One morning there was a china bowl and a silver spoon at his place on the breakfast table. Debby had bought them because, she said, her husband should have as good a bowl and spoon as any of his neighbors.

Franklin had been publishing a newspaper for several years. He added greatly to his riches by getting out an almanac each year. An almanac is a calendar

in booklet form. It gives the time of the rising and setting of the sun and moon, the dates of eclipses, and much other information. Farmers, especially, liked almanacs. An almanac could usually be found hanging by the side of the fireplace in every colonial home. Franklin's almanac was better than most others. He filled in the spaces between the important days on the calendar with little proverbs, or sayings, like these:

"A penny saved is a penny earned."

"Early to bed and early to rise
Makes a man healthy, wealthy, and wise."

"A small leak will sink a great ship."

"One to-day is worth two to-morrows."

"God helps those that help themselves."

Franklin pretended that the almanac was written by Richard Saunders. He called it *Poor Richard's Almanac*. People used to learn the sayings of Poor Richard and quote them to their friends. Many a lazy shopkeeper may have attended more closely to business after reading Poor Richard's advice: "Keep thy shop and thy shop will keep thee."

Almanacs were popular partly because books were scarce and dear. Often Franklin could not buy in America some of the books he wanted. He thought of

starting a public library where people could borrow books. He found about fifty people who were willing to give money toward buying a supply of books in England. The library was founded in 1731, the first in America. Other cities followed Philadelphia's example. People in America began to form the habit of reading and studying. Franklin learned by himself three languages: French, Spanish, and Italian.

Franklin the Citizen

At thirty-one Franklin was made postmaster of Philadelphia. We find him now turning his attention towards improving the city. Through his efforts a police department and a fire department were started. The police were paid out of the taxes. The fire department was made up of thirty citizens. Each had a leather bucket for water, and bags and baskets for removing goods from burning houses. Franklin helped to have many of the streets paved and kept clean by a street-cleaning department. He aided a doctor in founding the first city hospital in Philadelphia. A high school opened by Franklin later grew into the University of Pennsylvania.

During the French and Indian War Braddock had not at first been able to get horses and wagons for hauling his cannon and supplies to Fort Duquesne. Franklin asked the farmers of southern Pennsylvania to lend

him 150 wagons and 1500 pack horses. He agreed to pay well for the use of the horses and wagons. They were all lost after Braddock's defeat. Franklin would have had to give his whole fortune to keep his word to the owners. The governor, seeing Franklin's plight, paid the farmers with money from the state treasury.

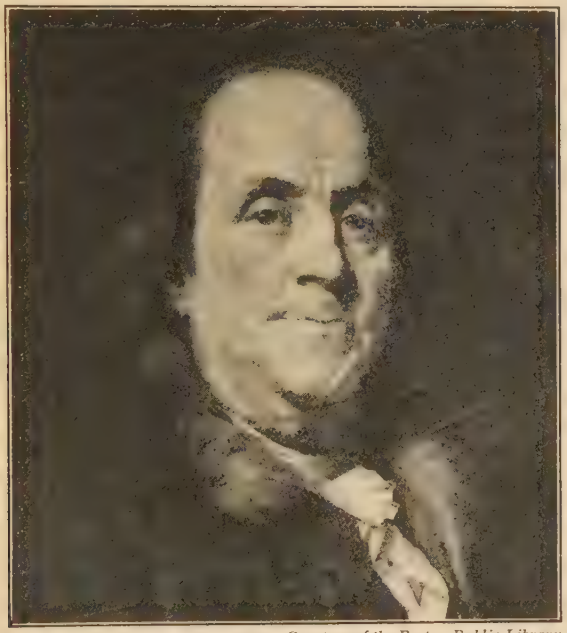
Franklin the Great Inventor and Discoverer

Franklin read many books on science. From what he learned, he worked out several inventions. As a boy he had probably wondered why the piles of logs he chopped gave out so little heat. One's face, it is true, might be baking, but one's back, and most of the room, would be freezing. Franklin concluded that most of the heat went up the chimney. He took the fireplace out of the back of the chimney and brought it farther out into the room in an open iron stove. The "Franklin stove," as it was called, helped to make American homes comfortable.

Franklin was much interested in reading about electricity. Men in Europe were trying to find out just where it came from and how it behaved. It was the most interesting thing that Franklin had ever heard of. He sold his printing business when he was forty-two and decided to spend the rest of his life studying electricity.

Franklin had an idea that lightning was the same

thing as electricity. He made a kite by stretching a silk handkerchief over a frame. He put a metal point on the kite and tied a hemp string on it to fly it. At the end of the hemp string he fastened a key and also



Courtesy of the Boston Public Library

BENJAMIN FRANKLIN

a piece of silk string to take hold of so that he would not get a shock until he was ready.

One stormy night Franklin sent up his kite. Presently the threads of the hemp string seemed to stand on end. Franklin held his hand near the key and felt

BENJAMIN FRANKLIN FLYING HIS KITE

a shock. He was the first man in the world to prove that lightning and electricity are the same. Franklin's discovery became known all over Europe. He was considered one of the great men of the world. He put this discovery to use at once by inventing the lightning rod, which takes lightning from the air and carries it down to the ground so that it does not strike the house. Franklin also invented a clock which kept good time.

The great Doctor Franklin, as he was then called, became as well known in Europe as in America. When

a quarrel arose between the American colonies and their mother country, England, Franklin went to England to try to smooth out the trouble. War broke out in spite of all his efforts. He came home in time to sign the Declaration of Independence. He was then sent to France for help. The French people went wild over him. Thanks to him, LaFayette (là-fā-yĕt′) and other French soldiers helped the American colonists win the war. The thirteen colonies would now rule themselves. Franklin was one of those who drew up the Constitution or the rules for governing the new nation.

The poor printer boy of Boston had become the leading citizen of Philadelphia, a great statesman of the nation, and a famous scientist of the world. He was a member of every important learned society of Europe. His simple manners and his interesting conversation made people love him in every country that he visited.

Things to Do

Dramatize the story of how Benjamin got his work printed by his brother.

Tell how Franklin made his way to Philadelphia.

Explain why the London printers called Franklin the "Water American."

Learn four of Poor Richard's proverbs.

Mention four things Franklin did for Philadelphia.

Tell how Franklin made his greatest discovery.

The names of the men given in the first column below are connected with the places listed in the second column. See how many names of men you can match with the proper colony or city:

1. John Smith	*A.* New York
2. Henry Hudson	*B.* Philadelphia
3. John Winthrop	*C.* Plymouth
4. Miles Standish	*D.* Virginia
5. William Penn	*E.* Georgia
6. James Oglethorpe	*F.* Pennsylvania
7. John Calvert	*G.* Jamestown
8. Roger Williams	*H.* Massachusetts
9. Benjamin Franklin	*I.* Maryland
10. George Washington	*J.* Rhode Island

Some Books That Will Help You

Brooks, *True Story of Benjamin Franklin.*
Baldwin, *Four Great Americans,* 70–122.
Guerber, *Story of the Thirteen Colonies,* 199–205.

References for Teachers. — Russell, *Benjamin Franklin, the First Civilized American;* Fisher, *True Benjamin Franklin;* Ford, *Many-Sided Franklin;* McMaster, *Benjamin Franklin.*

An Early American Grist Mill

CHAPTER XVIII

OUR GIFTS

We have learned how Columbus found our land and how it was later explored. We have learned why our colonial forefathers came to America and what they did after they came. Maybe we have noticed that the chapters before this are mostly a story of gifts to us. If we have not, it is time we learned what these gifts are and what their worth is to us. Some do not value a gift because they are ignorant. Others show no appreciation of a gift because they are selfish. Let us be sure we do not belong in either class.

Gifts for Our Everyday Needs

Columbus and other explorers gave America to the world. Our forefathers later dared to follow them

across the stormy ocean. Many of the early settlers died of sickness and starvation after they came. Many were killed by Indians. Our colonial forefathers had a hard time in settling this country. They have given it to us. Let us now recall some of the other gifts that have come to us with the land.

First, there was the gift of food. For ages many poor people had been half starved in the Old World. The Indians gave our forefathers the new gift of corn and taught them how to raise it. How are we using this gift? The United States to-day sometimes raises more than three billion bushels of corn a year. This corn is fed to hogs, cattle, and poultry. It comes on our tables as bacon, beef, eggs, fried chicken, and roast turkey at Thanksgiving. Hundreds of factories all over our country are busy turning corn into corn meal, starch, breakfast food, and sirup. Our forefathers brought from Europe the gift of wheat. Our bread, cake, and pie crust are generally made from wheat.

Our forefathers brought the gift of our most valuable animals: horses, cows, pigs, sheep, and hens. They came from Europe. From the small number of animals and fowls carried across the ocean, we now have more than 175,000,000 farm animals and about 700,000,000 chickens that lay for us about two billion dozen of eggs each year. What sort of life should we have lived without the gift of these animals?

Our forefathers brought to America the gift of the spinning wheel and the loom. In many of our cities we may see the tall smokestacks of woolen and cotton mills.

Factories in a Large American City

These mills grew from the spinning wheel and the loom, such as the colonial woman used. Let us be proud of her work. We do not need to dress in skins after the custom of the early Indians. We now have the gift

of clothes made by machines that owe their invention to the spinning wheel and the loom.

The Gift of Trade

The colonists gave us the gift of trade. It is necessary to do three things in order to trade: (1) to produce more than is needed, (2) to be able to take things from one place to another, (3) to exchange these things for other things or for money. The colonists did these three things with a will: —

(1) They caught more fish, trapped more beaver, made more lumber, and raised more wool and corn than they could use themselves. If they had been lazy, they would not have produced more than they needed. There was no room in the early colonies for a lazy person. Our forefathers gave us the gift of hard work.

(2) The colonists had few good roads, so they built sailing vessels from their many oak and pine trees. These ships took things to other colonies and countries.

(3) The New Englanders exchanged their salt fish and lumber in the West Indies for molasses and sugar. The Virginians traded their tobacco in England for fine clothing and furniture.

Our forefathers gave us a very great blessing in the gift of trade. If our country did not trade with other countries, how could we have chocolates and bananas to eat, tea and coffee to drink, silk dresses and ties to

wear, and rubber tires to ride on? We need to sell to other countries such produce, for instance, as cotton and wheat, and such manufactures as sewing machines, reapers, and automobiles. Only savages can live today without trade.

The Home and Its Service

Our forefathers gave us the gift of good homes, perhaps the greatest gift of all. Father, mother, brother, sister, all did something for each other. Think how many things they did together on a colonial farm. In the spring and summer all the members of the family rose at dawn. The father and the boys would feed the horses, cows, sheep, pigs, and chickens first, because they were hungry as soon as they awoke. At the same time the mother and her daughters cooked the breakfast.

Boys and girls from six to twelve years old would help plant the corn, dropping in each hill five kernels which the larger boys would cover with soil. The children planted the garden with peas, beans, melons, tomatoes, lettuce, and sunflowers. All would help pull up the weeds. Things from the garden tasted much better because all had shared in the work.

The father and the boys would shear the wool from the sheep. The girls and their mother combed the fleeces and spun them into thread or yarn. From the yarn the girls knit mittens and stockings to keep the

hands and feet of all the members of the family warm in winter. Girls five years old were taught to do their part in the knitting. The father and the boys cut wood enough for the hungry fireplace, to keep the family warm during the winter.

All the members of the family did their part in the colonial home. Only those who help each other can find the hidden road to the Land of Gifts. The service of each to all in the homes of our forefathers shows us the way to that Land.

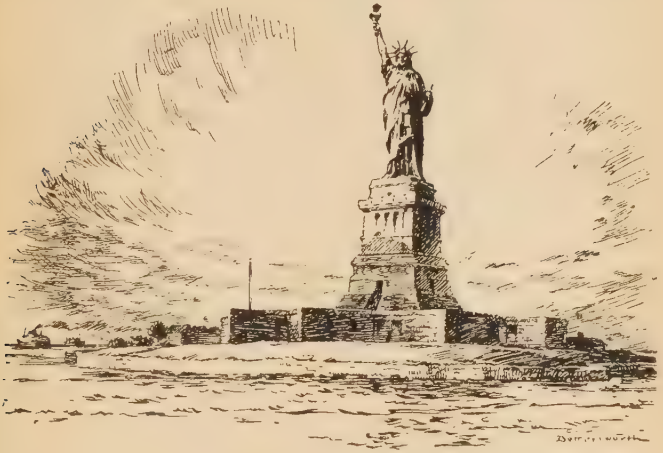
The greatest gift that these homes gave our country was good government. The home had trained the children to allow each one to have his share of good things and to do his share of the work. Without this training we could not have had good government.

The Gifts of Freedom, Justice, Education, Religion

Our country has given us the gift of freedom. We have no king to tell us what to do. We make the laws that we obey. In our country no one should feel free to do less than his best. Our country is made up of all of us, and it can therefore be no greater than we all are. We help our country by always doing our best. We are not really patriotic, that is, we do not really love our country, if we do not do our best. All of us must work hard to make ourselves fit to help govern.

Our country has given us the gift of justice. It has made this rule for governing us: *No one's life, liberty, or property shall be taken away except by a court of law.*

The cave man was afraid that some one would kill his wife and children while he was away hunting food



Statue of Liberty

for them. Our government protects the homes of the weak as well as of the strong.

Our country has given the gift of education to its children. An ignorant person is not fit to govern others. It is our duty to learn enough to take part in our government. We have free schools to educate all. We can live happier lives and help others more if we are educated.

Our forefathers gave us the gift of religion. They believed in a great All-Father. They specially wished freedom to worship Him. That belief and that wish brought many of our forefathers to America. As we sing these lines, let us learn the greatness of this gift to us:

"Our fathers' God, to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With Freedom's holy light;
Protect us by Thy might,
Great God, our King."

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FRIENDS
OF ACPL